

JAN 10 1984

Library Redeemer College,
467 Beach Blvd.,
Hamilton, ON
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The archbishop of Manila is properly called Jaime Cardinal Sin. The Cardinal, not without a sense of humour, once startled a group of nuns with the greeting "Welcome to the house of Sin."

told by missionary Adrian A. Helleman

Nine York University professors lose appeal

TORONTO, Ont. (CPJ) — The Supreme Court of Ontario has rejected the appeal by the nine York University professors who protested the narrow re-definition of religion by the Ontario Labour Relations Board.

In its decision released on November 30, the three-member Court stated: "We are not satisfied that the Board erred in the interpretation of the meaning of section 47(1) of the Ontario Labour Relations Act."

Section 47(1) allows the Labour Relations Board to exempt employees from supporting a trade-union if they object because of their "religious convictions or belief" and agree to pay the equivalent of union dues to a mutually-acceptable, recognized charity.

The Board had ruled that "a conviction or belief, to be 'religious' within the meaning of the section, must in some way relate to the more orthodox view of 'religion' prevalent in the community," thus discriminating against religious beliefs that it considers not to be "orthodox" and "prevalent in the community."

The Board had also concluded that the professors' opposition to the compulsory dues checkoff, adversary bargaining, strikes, picketing, and other forms of "job action," such as the withholding of grades, were not based on their religious beliefs. The professors' sincerely held convictions on these vital issues were considered to be "secular, moral, professional, or political", and, therefore, unrelated to their religious



Walter Beringer, one of the nine professors

beliefs regarding vocation, collegiality, and academic responsibility.

The Court stated that it could "detect no error" in the Labour Relations Board's conclusion that the professors' objections to the York University Faculty Association were not because of their religious conviction or belief. Secondly, the Court upheld the Board's narrow definition of religion and its religious/secular division of a person's basic beliefs.

The Court's decision is a set-back in the struggle to secure legal-equality of employment opportunities regardless of a person's religious belief.

The professors are now exploring other legal possibilities of securing their fundamental right to freedom of conscience and religion as guaranteed by the *Canadian Charter of Rights and Freedoms*.

Their legal actions were initiated with the assistance of Gerald Vandezande, the Public Affairs Director of Citizens for Public Justice.

Christian Reformed Church seeks increased membership

Bert Witvoet

Arie Van Eek, Executive Secretary of the Council for Christian Reformed Churches in Canada says that his organization has applied for membership

in the coalition of Interchurch Communication.

Talking with the communications lawyer Doug Barrett he was told that the Christian Reformed Church would probably rank a 1 in their point rating.

The point rating goes from 1 to 4 and is based on the size of the denomination. The Catholics rate 4, the Anglicans and the United Church 3 each, and the Baptists 2. This point system regulates the fee the participant has to pay, the amount of direct airtime and the level of executive power.

Member groups will be assessed an annual fee based on the number of their adherents. Current estimates suggest the largest groups might pay \$150,000 and the smallest perhaps \$35,000. In addition there is a cost for application to the CRTC.

Rev. Van Eek is excited about the possibility of a christian television station. Half of the airtime would be specific church broadcasting, while the other half could be filled with non-church programs.

"The possibility of children's programs, quiz shows, education programs, public affairs and good films is our chance to show that Christianity is more than worship," says Rev. Van Eek. "It is here that we can show that the dualism of religion and public life is a false one."

Van Eek points out that the Council is not committed at this point. Too many details have to be worked out and ratified.

Calvinist Contact

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Deadline extension sought for interfaith television service

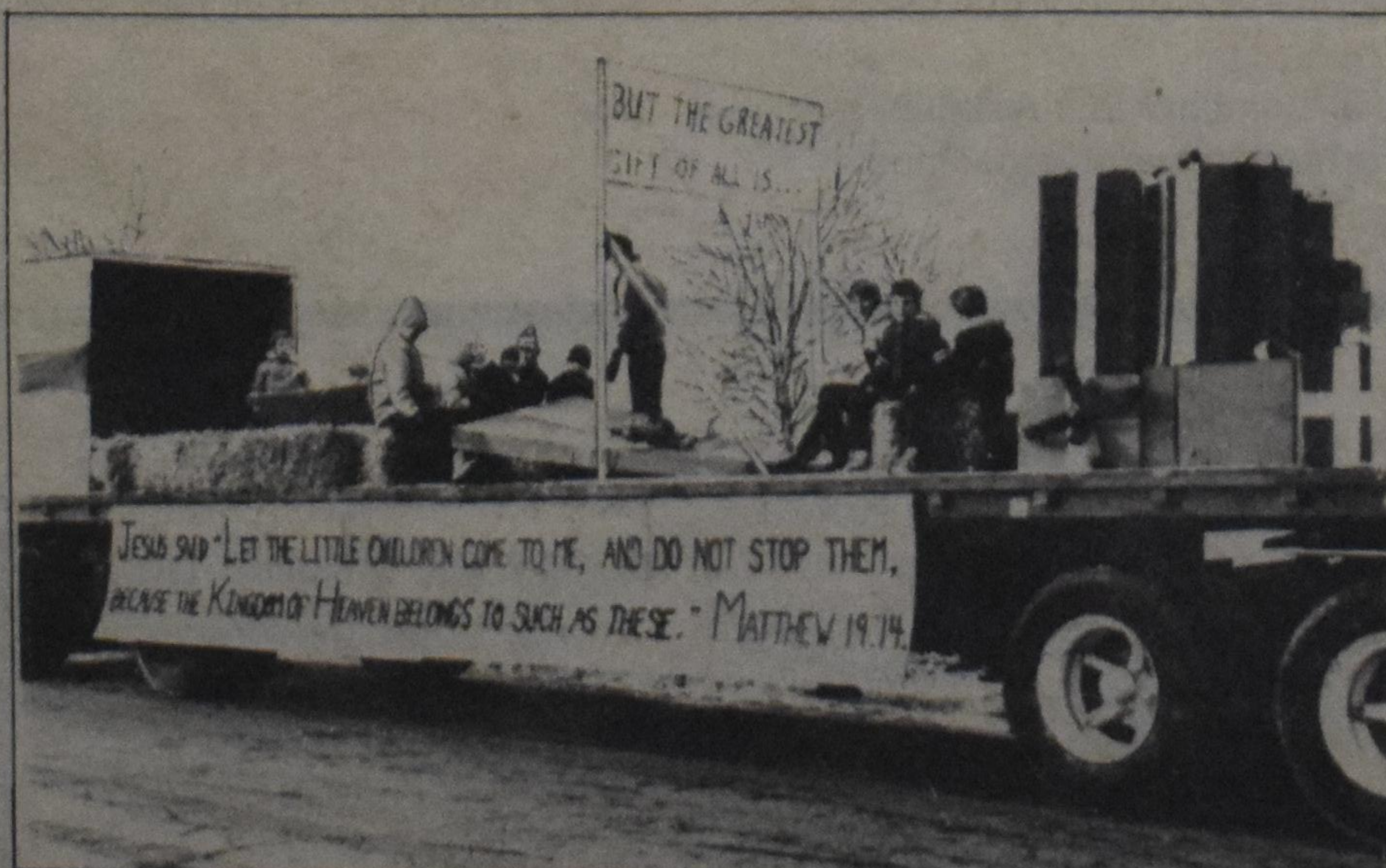
(Rosewell Group)

The Rev. William Lowe, Chairman of Interchurch Communication, has requested that the CRTC extend the application deadline for a satellite-to-cable religious television service.

In a letter to CRTC Andre Bureau, Mr. Lowe suggested that the application date should be postponed from January 3rd to May 1st, 1984. The delay is being sought chiefly to accommodate the decision-making process of the Roman Catholic Church. Interchurch Communication represents the media interests of the Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic and United Churches.

Decision-making bodies in the other Interchurch denominations, along with a number of other faith groups, have endorsed a working model for the interfaith television service. However, the Canadian Conference of Catholic Bishops will be unable to study the proposal at length until its next plenary following the Pope's visit to Canada. 48% of Canadians adhere to Roman Catholicism, according to the 1981 census.

The Rosewell Group, retained by Interchurch Communication to develop and co-ordinate a satellite licence application, has prepared the working model for a religious service and has consulted with over thirty faith groups representing a broad spectrum of belief.



Sarnia YP had special message

The Young People of the Sarnia First Christian Reformed Church entered a float in the annual downtown Sarnia Christmas Parade, held on December 3, 1983. The parade theme this year was "Christmas is For Kids."

The Young People wanted to witness to the parade watchers that "Christ is for children, too!" They decorated a flatbed trailer with huge, colourful gift packages at the front of the float, followed by a large sign, "But the greatest gift of all is ...". This sign was followed by a huge, 6' x 6' x 6' opened package out of which had come a manger.

The lid was also on the float decorated with an enormous red bow.

Children rode along and were safely contained on the float by bales of straw.

Jim Barneveld

Inside this issue:

Canadian teacher encounters life in Sierra Leone

Janet G. Disselkoen spent some time in Sierra Leone. This is the first of a 7-part series on her experiences p.12

Calvinist Contact

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Editorial

The best is yet to come!

How shall we enter 1984? With a view to the past, the present or the future?

A television interview with several octogenarians revealed various philosophies of life. But all of them had in common that they did not dwell unnecessarily long on the past.

The moral seems to be that no one gets old without a zest for life, and without an ability to put the past behind.

Two eighty-year olds had rather different philosophies about time, however.

The one was an artist, a musician, in fact. His eyes were focussed on the present. Not yesterday, not tomorrow, but today is important to him. His eyes twinkled because he enjoyed so much the here and now, even though emphysema inflates his body.

The second man was a businessman who still plays the stockmarket. His comments were, "Don't think about yesterday, which is dead; think about tomorrow with great anticipation."

One might say that the Christian is both an artist and a stockbroker.

The artist in us says: "I enjoy the present; I am content in whatever circumstances I find myself. I enjoy the wonders of my environment and of life itself. God speaks to me everywhere."

The stockbroker in us says, "But the future holds the big promises. I must be prepared to invest in that future. I am a stranger here, looking for a better country."

1984 is the year of our Lord. Let's enjoy it as much as we can. And let's invest in it our strength, our love, our faith, our insight, our money, our time.

It will not be wasted.

Supporters of the system claim that it is "odourless, quiet and deadly," as the laser beam sweeps across a battle field.

But these are the very things that make the weapon sinister.

Argued on a cold, logical basis, the development could be seen as a necessary one that does not violate ethical standards. What makes it "necessary" is that the US expects the Warsaw pact nations to come out with a similar weapon soon. What makes it "ethical" is that it leaves the enemy soldier blinded but otherwise unharmed.

There is no doubt that a nuclear weapon causes far more damage to the human being exposed to its rays. But the horror of the intent of war is somehow driven home more dramatically by the laser weapon. It is something that the human imagination can grasp.

Just think what happens when a C-CLAW weapon is used. A laser beam hits a human eye at a distance of a mile or less and ruptures the bloodvessels in the eye, causing irreversible damage. There is no warning for the victim, no way of knowing what he is in for.

Imagine what the aftermath of a battle could be like. Hundreds of soldiers stumbling about, not able to see where they are going.

Is this the war of the future?

It is so much opposed to the thrust of the kingdom of God. The kingdom of God comes with the pronouncement that the eyes of the blind shall see (Is. 29:18).

The newspapers tell us that the eyes of the seeing will be blinded.

Somehow one might prefer the scene of dead bodies being carried from the battlefield to blind soldiers being led off, perhaps by children?

If human beings have to fight, and we know that we are not going to avoid all war this side of heaven, let them kill each other rather than destroy each other's eyesight. Why rob a person of the window of his soul?

On a personal level one would no doubt prefer having a son return from war blinded rather than dead. But on a group level, a national level of thousands and thousands of victims, the question takes on a different meaning.

We might even get used to war that way, thinking that we have "only blinded" the enemy. Besides, there can be more respect for life in the killing of it than in the maiming of it.

A reading of the Old Testament, where the Lord orders death as punishment for certain forms of disobedience, seems to confirm this.

The eyes of the seeing will be blinded?

The technology of war is a gruesome business. This became evident again when defence officials in Washington, DC released information about the development of portable weapons that use laser beams to blind enemy soldiers.

The system, called C-CLAW for Close Combat Laser Assault Weapon system, is able to blind both the human eye and machine optical sensors at distances up to a mile.

Letters

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Freedom to worship a great gift

I agree with E.A. Human's statement in *Calvinist Contact*, Dec. 2, that God in Jesus Christ instituted the Church and by his sovereign word regulates church matters.

However, I also believe that all church matters and decisions should be based on that same Word.

The churches are called upon to be the pillar of truth, and as such are not permitted to accuse her members falsely. That in itself can open the door for government intervention.

The freedom to worship is a great gift of God, which we all may enjoy in a democratic system.

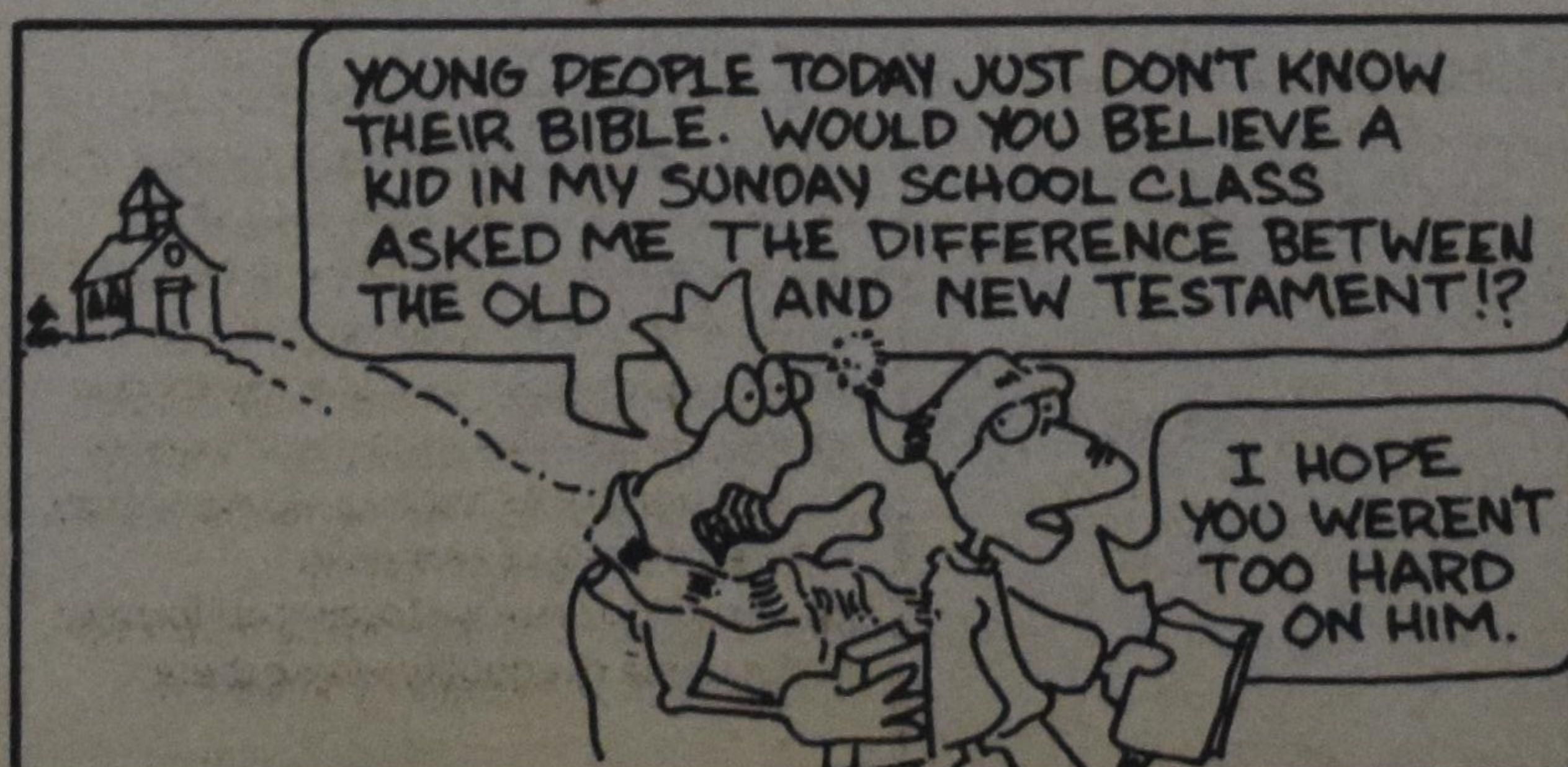
Let us all do our utmost to utilize this blessing, unless we suffer in the long run

from a self-inflicted dictatorship.

Tina Selles,
Burlington, Ont.



Pontius' Puddle



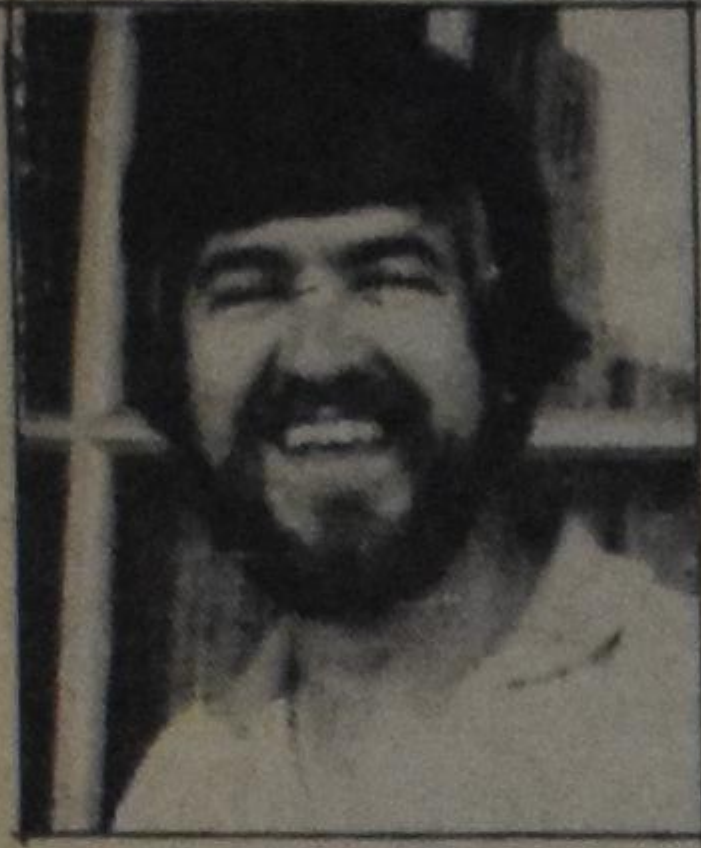
Money for a super quiz

Your December 16 editorial on the development of a family quiz game in the areas of Bible and Church History was right on.

I have been thinking about it, how good it would be to have a game that builds knowledge in these areas. I too know next to nothing about sports and entertainment.



JUST A MOMENT/HERMAN PRAAMSMA



'It is better to wear out than to rust out.'
(Bishop Richard Cumberland, 1632-1718).

I read the other day where a person in one of the so-called christian action groups (which one, is not relevant) caught a lot of criticism. He was not reformed enough apparently, and his position did not take enough things into account. He was also too blunt, according to his critic.

It is a wonderful thing, of course, to sit back and criticize. It costs no money, and hardly any effort at all. You simply wait for the other person to take a firm stand on something — anything — and you're in business. You'd be surprised how easy it is. You never have to be on the defensive, and the very fact that you are doing the criticizing places the other person at your mercy.

It becomes even easier if you remember a few rules of thumb: always refer to what our fathers taught us (mothers is a bit riskier); always connect the person you're criticizing to some modern trend (you'd never be influenced by anything modern) and remember, if you can't attack the argument attack the person.

If you never take a stand on anything, it's easy to live a very quiet life. It's also easy to criticize others who do take a stand in exploring new areas, and in grappling with contemporary issues. It's easy to ... rust out!

Bishop Cumberland preferred wearing out. By that he meant: I'd rather live and experience things, grapple with things, be involved, than to sit back and let things move past passively.

Bishop Cumberland wanted to lead an *engaged* life in which he actively came to terms with issues and people around him.

Coming to terms, engaging the other party in a serious dialogue, is not the easiest thing in the world; it requires practise. Especially when your only previous experience has been one of criticism and laying back. Conversation is difficult when in the past you've only shouted. Listening is hard when you're only intent on answering.

Dealing with each other in a gentle, caring, even gentlemanly way has not been one of the strong points of our reformed heritage. People who take a stand or do anything out of the ordinary are usually quickly - and not so gently - put in their places. And any question in the church quickly becomes a question of which side you are on, just as any person who steps into the limelight becomes a 'case.'

It is not a sign of strength that these things are so.

We must learn the gentle art of forbearance, of mildness of judgment, of hearing out the other party and serving him or her with a reply that is thoughtful and straight. And that includes having a sense of the relative and importance of human knowledge, more than that, having love in your heart for that other person.

A true concern for your own personal growth and your neighbours growth will prevent you from needlessly destroying him/her (or yourself!) with your criticism.

That holds for all your neighbours: including your own children, those who sit in church with you, and those who write in church and community publications.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

Women and careers

Women need affirmative action

In your editorial of Nov. 4th you despaired a little about the Christian School movement because of young female teachers leaving the system after only a few years to get married and have a family. If these same young women wanted to and were encouraged to make careers of teaching, they probably would.

Christian Teachers' Associations and Education Committees need affirmative action programs which encourage women to make careers of teaching, to teach senior grades as well as take leadership roles (principal).

Men teachers need to be encouraged to teach in the primary grades which should not be solely a woman's domain. All this will give young children proper (non-sexist) role models which they hopefully also see at home.

The reason that, so far, mostly men have made careers of teaching is because none of them need to take time off to have babies and few, if any, quit their profession or take a one to five year childcare leave of absence. Men teachers have wives who look after the home and family, giving them the opportunity to attend evening meetings or take courses to upgrade themselves.

Unless there is a change in attitude by female teachers, their families, friends, colleagues, Christian Teachers Associations and Education Committees, young women will continue to leave the Christian School system and men will continue (quote): "to carry the burden of renewal in Christian Education."

Your comments are welcome.

Trynie de Vries,
Toronto, Ont.

should be diversity?

Affirmative action may just do that: forcing something which is not natural. Natural talent should determine leadership role, not social concern perhaps?

But I am convinced that social concern of a sexist kind has kept women with natural talent from leadership position.

Do I sound like a male chauvinist to you? Let me know what you think.

Bert Witvoet

Trynie de Vries responds:

Thank you for your reply.

You wondered why so many women are attracted to teaching rather than law, construction, etc. This is partly due to choice and social conditioning.

However, this is changing. More women are now entering law, medicine, the news media, engineering and even construction than ever before. Female bus driving is also on the increase.

Living in a big metropolis has made me aware of this by what I see around me and by what I learn from the media.

I disagree with you about creational givens determining leadership roles. I have seen, as I'm sure you have, both male and female leaders who do an excellent job and those who do not.

Affirmative Action does not force uniformity in the name of equality. It simply gives women the opportunity to take jobs which formerly were considered a "male domain" and were denied them because of their sex. Of course Affirmative Action does the same for men, vice versa.

You are right about a bonding process that should take place after a child is born. This takes loving, caring parents. Financially it is not feasible for both parents to stay home and in many cases not even for one. In the past it has usually been the mother.

This does not necessarily have to be so. Men also have a loving, caring nature which can be used to develop the bonding process. It is mainly due to social conditioning that the mother has always stayed home.

No, I do not consider you a male chauvinist. You have perhaps been made accustomed to traditional social family values and you may possibly not be as aware as you could be of social conditions outside Christian Reformed circles.

Trynie de Vries

Editor's response:

I appreciate your letter in response to my editorial. It raises a lot of other questions.

For instance, Why do so many young christian women go into teaching? I suspect that it has something to do with the difficulty of getting into other areas. Very few go into the ministry, for obvious reasons, or into law.

Philosophically I can't find any reason for excluding women from any leadership position or work opportunity.

But I am not sure whether there are not certain creational givens that predetermine roles.

You mention that men do not have to take time off to have babies. That is a creational given, something which is bound to influence a woman's work opportunities.

If things go right, there is a bonding process established between mother and child. Should that be disturbed for the first few months, year, of the baby's life?

Do we know enough about what maleness and femaleness really is to be able to say whether men can nurture or should nurture as much as women? Can women do as well as men in construction? Are we forcing uniformity in the name of equality where there

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards

Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

I would be willing to make money available for this, maybe \$500. Let me know what you can do about this.
Name withheld

Sent copies to Reagan

Very much appreciate Zylstra's "Cross examination" on the nuclear arms talks, "Can the deadlock be broken? (Dec. 2)". The proposal for a moratorium to stop all production and deployment between January 1 and July 1, 1984 of nuclear warheads is an excellent one. As stated this would give Reagan and Andropov time for some serious talks.

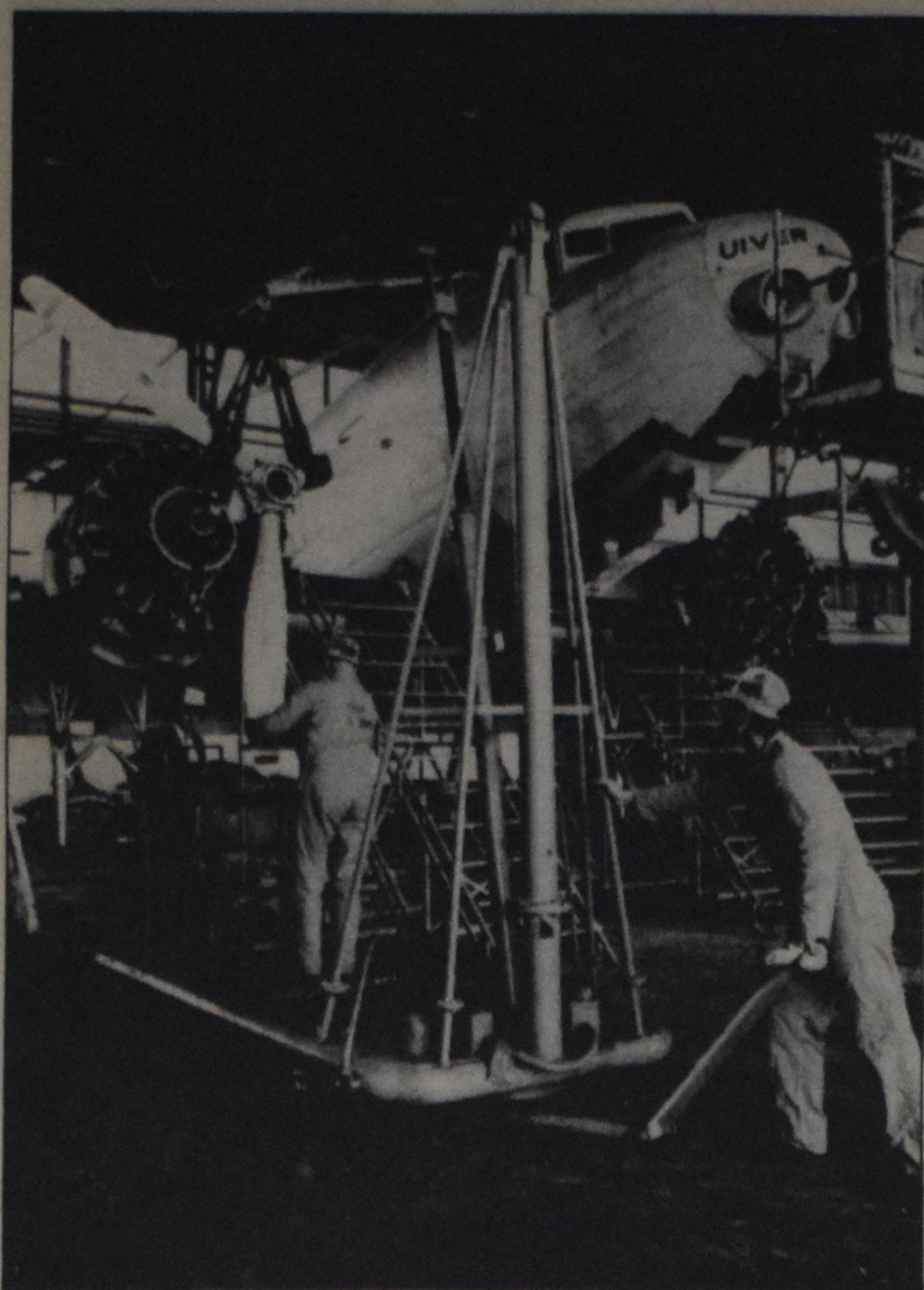
I consider those six points of merit as outlined some real benefits. As stated "America is in the best position to make

an imaginative move that will in one fell swoop electrify the entire world behind a concrete step ..." At the same time to resume production and deployment is realistic if the Russian are unwilling to cooperate.

I hope you will pardon me, for I am not sure of copy-rights — I took the liberty to send copies of the article to Reagan, representatives of Congress and the Senate. Plus one to Jerry Falwell. I thought that could not hurt. I urged them to push for the proposal.

John Van Hemert,
Pinellas Park, Florida

Society



At the moment the Douglas DC-2 "Uiver" is being completely overhauled at KLM's Technical facilities at Schiphol Airport. A hand picked technical crew has been assigned for this task.

Lengendary Uiver flight takes off again

AMSTERDAM, (KLM) — A KLM airplane, the DC-2 "Uiver," which took part in the legendary London-Melbourne Race of 1934, and won first prize in the handicap section, is going to fly again! The flight will be along the same route as the original race, which started off at Mildenhall near London, almost 50 years ago.

The participation of the KLM Uiver flight in the 1934 London-Melbourne Race was the initiative of KLM's President at that time, Albert Plesman, who wanted to prove that it was possible to transport passengers and mail, safely and on time, by air over a distance of more than 20,000 kilometres. At that time no single airline had developed a regular scheduled flight over that distance.

In the race which started on October 20, 1934, the Uiver

DC-2 had a 4-man crew under Captain Parmentier, and three passengers. The Uiver started off the race with 19 other airplanes. This courageous crew finished second in the speed race and first in the handicap section in spite of a storm forced landing at a race-track in Albury, Australia. The flight then took three days, 18 hours and 13 minutes.

The winners, Scott and Black from England, took two days and 23 hours with their Comet, which was designed especially for speed.

Responding to our housing crisis

Ben Vandezande

In early December, a report that offered severe criticism of the federal government's social housing program made the headlines. It is unclear whether the report was a trial balloon to test reaction or a real assessment of the government's housing program.

The report suggested that up to 80 per cent of those living in assisted housing were not in need of help. As one alternative the report recommends the government pay rent supplements directly to the landlord.

The report was especially critical of the non-profit programs, i.e. non-profit housing and housing cooperatives. In a non-profit situation a group gets together to form a board to operate a non-profit housing project. This board in effect becomes the landlord with one major difference — that they don't stand to gain from their work financially.

In a housing cooperative a group also gets the project going but as members join they become the board and in effect make decisions about their own property.

Unfortunately, the report lumps these two types together. Co-ops have an important

ingredient built into them in that they call for increased responsibility of the tenants for their own housing.

Direct payment to landlords?

The report advocates a direct payment of the landlord in order to overcome two problems: 1) The sad reality that some landlords face when some tenants abuse their property, leave without paying or are often very slow in payment. A direct payment to the landlord would guarantee financial security. 2) Up to one-third of the people in any community cannot afford the market rents. This is especially true for anyone on government assistance but also for the working poor.

But why give it directly to the landlords? Granted that would protect the landlord but does it do anything to foster responsibility? There is no doubt that there are irresponsible tenants. Everyone has a horror story to tell. And there are unscrupulous landlords too. Discrimination and inferior housing at high prices does happen. But the vast majority of landlords and tenants do care and do act responsibly. The solution is not — provide a guaranteed annual income to the landlord for his apartment.

People in the social service community do tell me that on occasion they will assist a client by doing banking with them and setting aside the housing charge to guarantee payment. But that practice is the exception.

The issues we face in housing for those who can least afford it are complex. Is it a problem of affordability; i.e. there is not enough money to pay the rent or is it availability; i.e. there are not enough apartments. It is both. And in later articles in this series we will spell out both problems and how we can begin to respond.

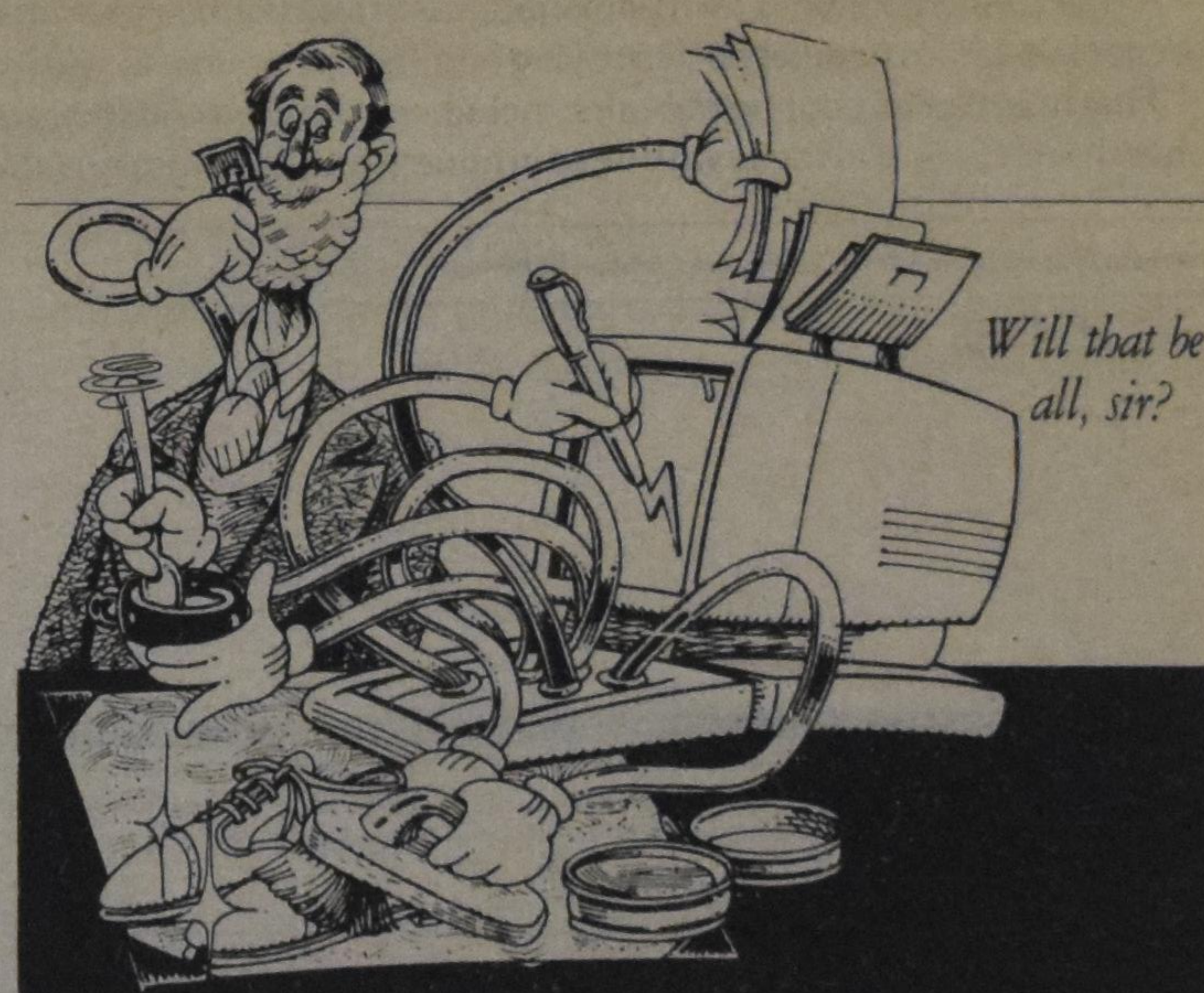
For now let's recognize that groups like housing co-ops provide an essential purpose in training people to develop responsibility in housing. It is in a real way teaching a person to house themselves. A guarantee of a rent payment to a landlord may guarantee a roof over a tenant's head but that's all.

Perhaps we could think of this as parallel to the motto we use in overseas development to paraphrase: "Give a man money and he'll have rent for a house, teach him how to manage his housing and he'll have a home for a lifetime."

The shape of things to come

A teacher, who asked his class what life will be like in the year 2000, got the following answers:

Airplanes will be made of plastic
Excursion flights around Mars \$100 each
Everything automatic — even homework
Average lifespan 147 years
Elimination of all weapons
Robots build houses
Furnaces fired by atoms
Berlin Wall gone, peace between all nations
Human beings can fly with artificial wings
Mechanical funerals
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Two-day work week
School trip to Venus.
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News

New advisory board to strengthen C.C.'s witness

Keith Knight

A newly created ten-person Editorial Advisory Board has been appointed, effective January 1, which will provide continuous advice to *Calvinist Contact* editor Bert Witvoet. The appointments reflect the culmination of several months of planning and anticipation by those who work at *Calvinist Contact*.

The paper has a long history of editorial input (see other article) which dates back to the former Editorial Board with such stalwarts as Revs. Geuzebroek, Guillaume, Van Harmelen, Praamsma and Kooistra.

The new board began with a local Editorial Advisory Committee which met monthly with the editor(s). That committee consists of Rev. Jacob Kuntz, Stan de Jong, Ineke Parlevliet, Ben Vandezande and Ellen Zwart. With the exception of Ben Vandezande these people will also serve on the newly created Editorial Advisory Board.

Rev. Kuntz is pastor of the Christian Reformed Church in Kitchener, Ont. and has provided editorial advice, both formally and informally, for several years when he was still pastor of the St. Catharines Covenant CRC.

Stan de Jong has been involved in magazine writing and production for several years, first with the CLAC and more recently as Classis Hamilton representative on the Board of Publications of the Christian Reformed Church.

Ineke Parlevliet has become somewhat of an institution with the readers of *Calvinist Contact*. Her children's stories in the Christmas issues of the paper have delighted youngsters and adults alike for several years. She served on the former Editorial Board. Mrs. Parlevliet brings with her insight into day-to-day living and the changing role of the family.

Ben Vandezande is a former christian school teacher who presently serves as Co-ordinator of Outreach Niagara, a local christian service agency. He is also an alderman on St. Catharines city council. Because of pressing duties elsewhere, Ben has had to resign from the Editorial Advisory Committee.

Ellen Zwart is chairperson of the Editorial Advisory Committee. She has worked intimately in journalism for several years, both as freelancer and correspondent and is presently co-editor

of Channel, a bimonthly publication produced for the St. Catharines community.

This committee has met monthly and will continue to do so as a subcommittee of the national Editorial Advisory Board.

New appointments

Recently appointed to the Editorial Advisory Board are Nick Loenen from Richmond, B.C.; Rev. N.B. Knoppers from Edmonton, Alta.; Rev. James Ross Dickey from Toronto, Ont.; William Vanhuizen from Beamsville, Ont.; and Anne Hutten of Kentville, N.S.

Nick Loenen has written great editorials for C.C. in the past year. He has been active in christian education for several years in the Richmond area and was recently elected alderman.

Rev. Nick Knoppers retired last year after having served churches in The Netherlands, U.S.A. and Canada since 1942. He was active in The King's College in Edmonton and is former vice-chairman of synod of the Christian

Reformed Church. He has been actively involved in the christian community, both locally and denominationally.

Rev. Jim Dickey is editor of the *Presbyterian Record*, the denominational periodical of the Presbyterian Church in Canada. Rev. Dickey has established an affection for the Christian Reformed Church and the para-church institution. His appointment will assure a fresh, "non-Christian Reformed" perspective on the content and development of the paper.

Bill Vanhuizen serves as a member of the board of directors of Knight Publishing Limited and will act as liaison between the board and the Editorial Advisory Board. He operates a fruit and chicken farm in Beamsville, Ont.

Anne Hutten is no stranger to *Calvinist Contact* readers. She has been a contributor to the paper for the past eight years. Her writings are provocative and timely. She is actively involved in the Maritime writing world and contributes to several periodicals.

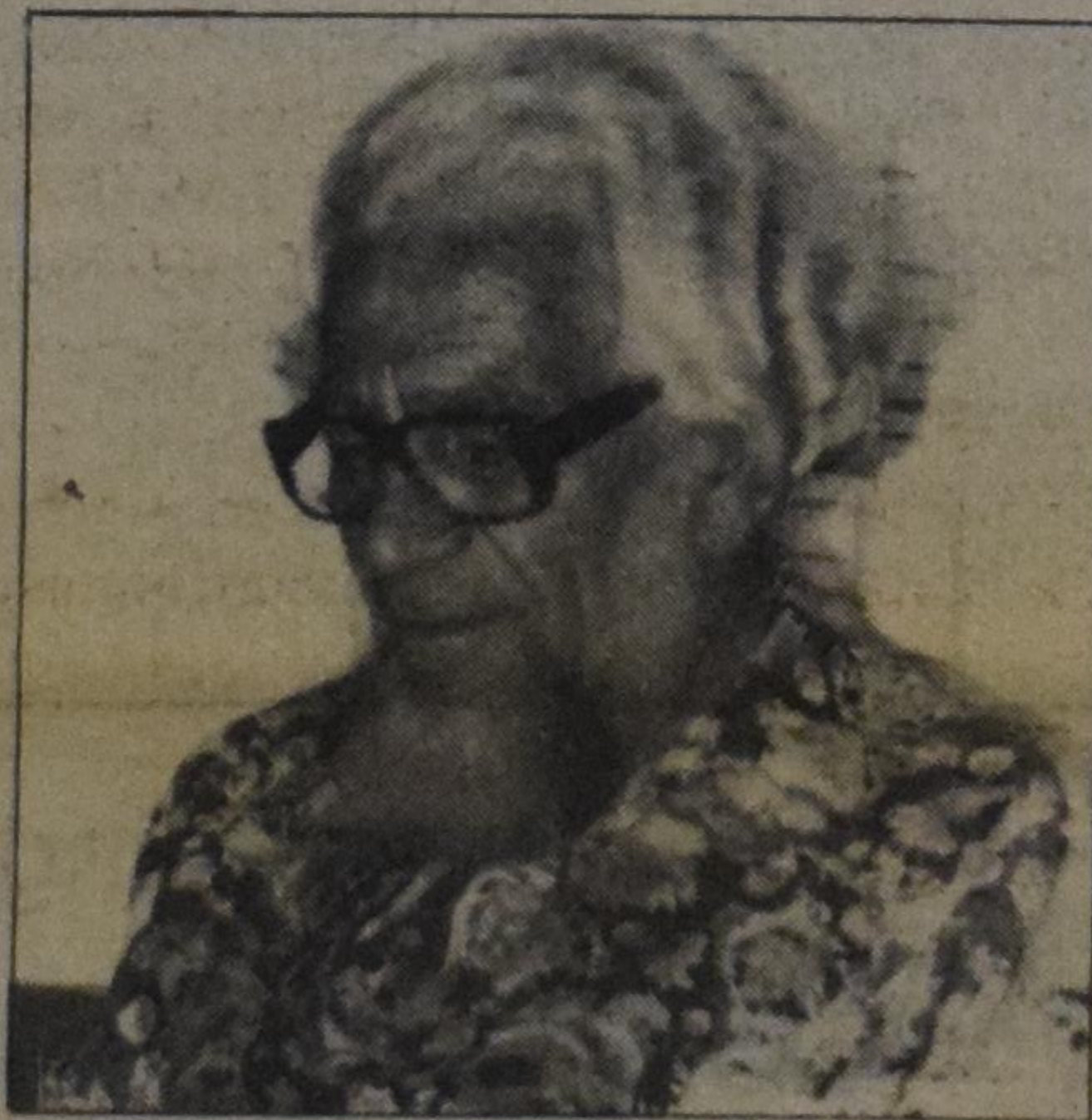
Why a board?

The editor's task is lonely, one which can easily slip into isolation from the constituency. During my tenure as editor I found it important to meet constantly with other people of the reformed constituency. That practice was continued when Bert Witvoet was appointed Editor. Only at this time we have developed a local working group and a national body that meets once or twice a year.

As a "people" magazine, *Calvinist Contact* has a deep desire to keep in contact with the reformed community in Canada. It achieves that through the creation of this Editorial Advisory Board but, more importantly, from your letters and comments to the editor.

We do all this so that the paper may continue to grow and mature, together with her readers, in the love and knowledge of Jesus Christ our Lord.

Former editorial advisors deserve our thanks

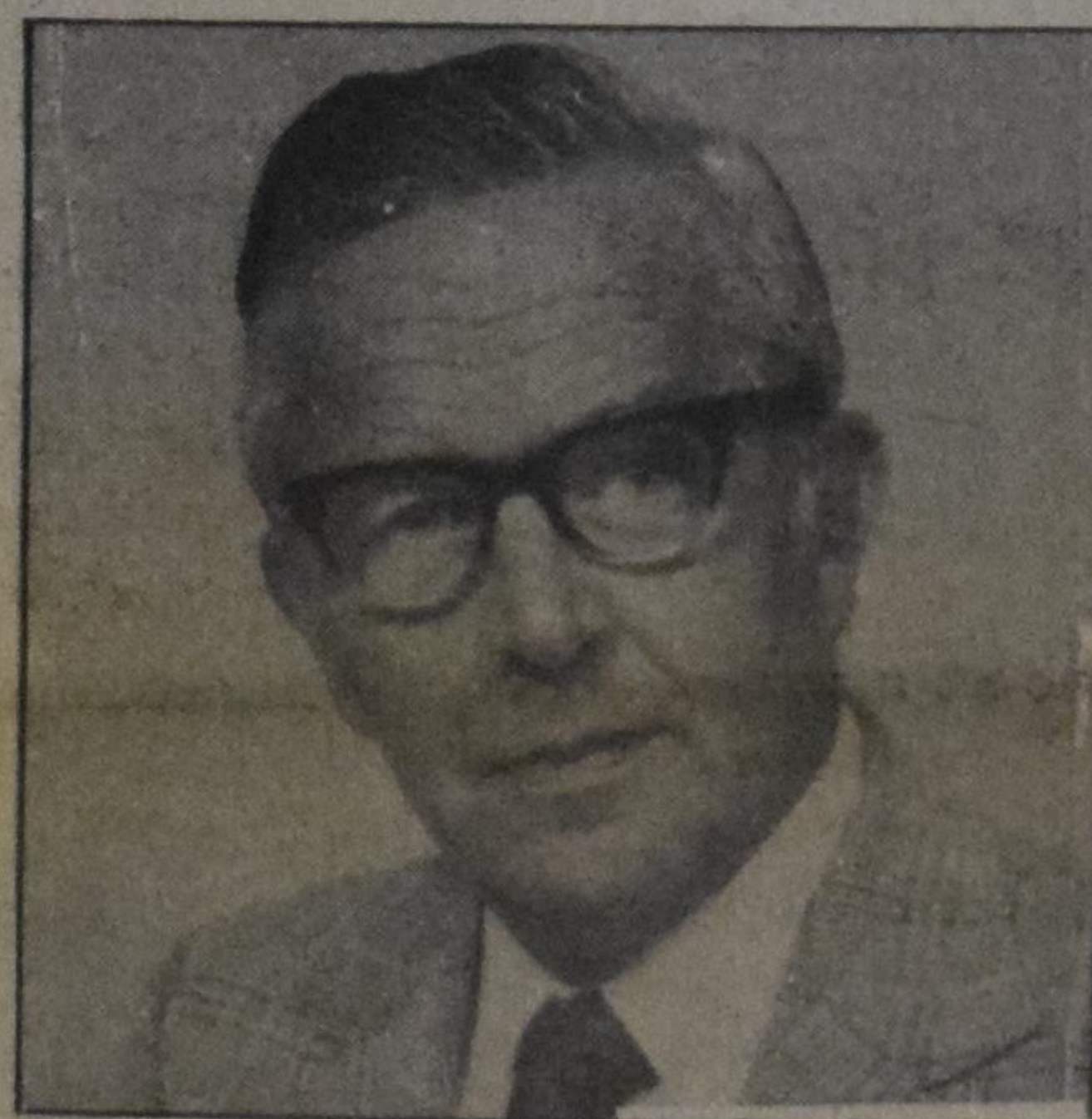


Dr. Rem Kooistra

Four clergymen have retired in recent years. Even though they led separate, fruitful ministries, they worked together for a generation to direct the course of christian journalism through *Calvinist Contact*.

Dr. Louis Praamsma, Dr. Remkes Kooistra, Rev. John Van Harmelen and Rev. Jacob Geuzebroek have contributed a great deal to the paper's development during the formative 1950s and the stormy 1960s. They served two roles during those years: editorial advisors and writers.

Dr. Praamsma retired from the committee in 1976 when the paper's



Rev. Jac Geuzebroek

office moved from Hamilton to St. Catharines. He had retired from the ministry in 1974. Dr. Kooistra and Revs. Van Harmelen and Geuzebroek continued to serve on the editorial committee, later joined by Ineke Parlevliet and Rev. John Drost, until the entire committee retired in 1981. Rev. Van Harmelen continues to contribute church news for the church page.

Words of appreciation cannot sufficiently reflect the important role that these men played in the nurturing and care of the paper throughout her history. Their work is already noted in research papers outlining the history of the paper,



Rev. John Van Harmelen

together with the work of Rev. T.C. Van Kooten, Rev. Adam Persenaire, Rev. Klaas Hart, Rev. Francois Guillaume, Rev. Paul De Koekkoek, and others.

To those four retired clergymen who have given of themselves for the cause of christian journalism, a warm "thank you". May you continue your ministry among God's people throughout your retirement.

We regret that we do not have a picture of Dr. Praamsma

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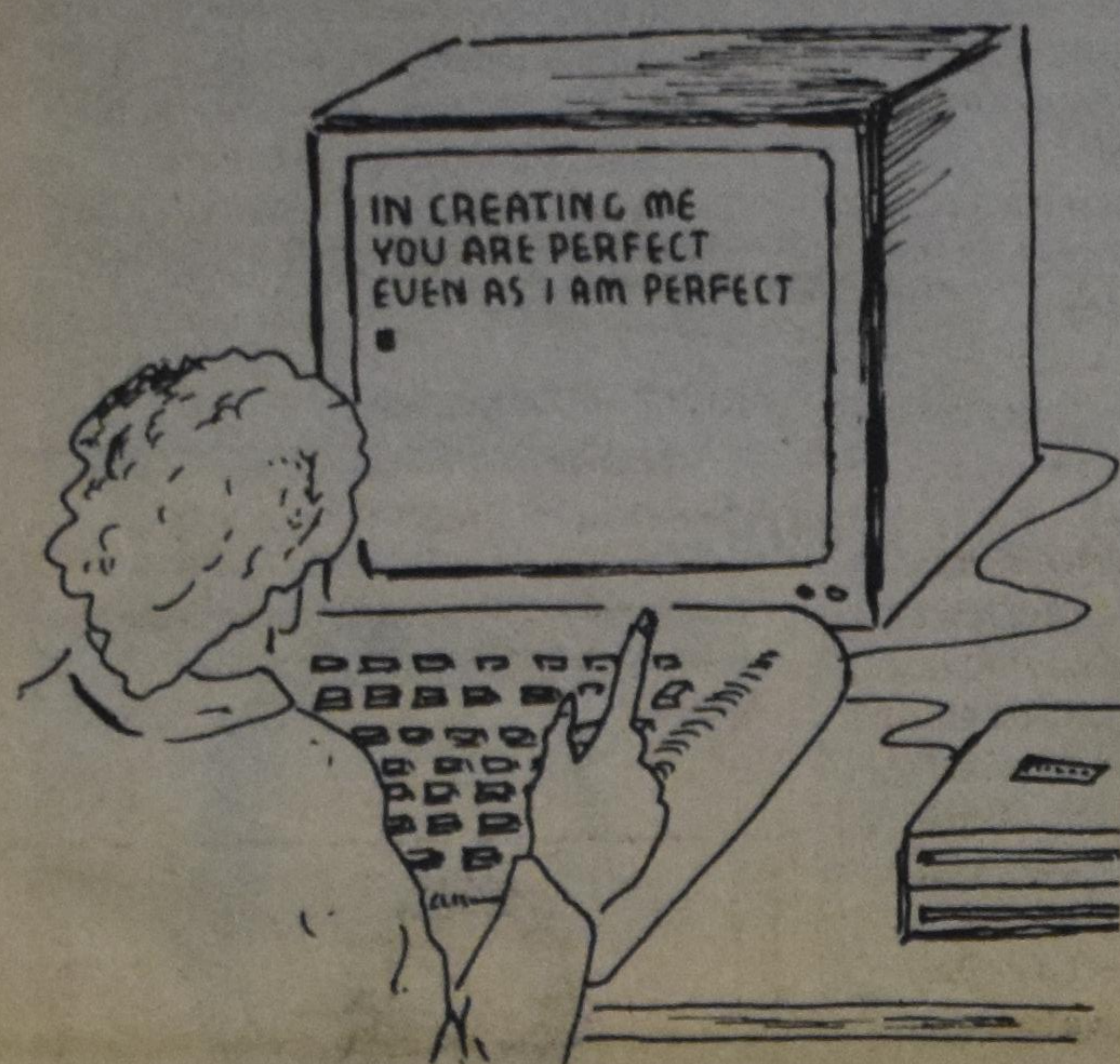
Pastoral Pondering

Man and the computer

It has been said that science and technology can have a very positive effect on today's world. But this can happen only when these sources of knowledge are used, not lightly and irresponsibly, but reverently and in the fear of the Lord.

In this connection I would like to point to a book which, I believe, is a must for many of our people: *Technology and the future: a philosophical challenge*, E. Schuurman (Toronto, Wedge Foundation) 1980.

At one point the author states: "To get at the substance of the technological idea, we shall have to 'listen,' believably, to the fullness of meaning revealed in Jesus Christ. The Bible speaks of it. When people listen, they understand more and more about God's purpose with his creation. As for the present subject, it is important to perceive to what extent God's Word reveals the meaning of technology to us" (p. 347).



Computer personality

What is the age of microcircuitry doing to us? What is it doing to human personality? Automation, computerization, cybernetics and other gadgetry of this electronic age, it is said, will revolutionize man's whole way of life in thousands of disparate ways. But too few people realize that electronic wizardry cannot give lasting food to the inner man. God did not reveal himself to a super computer but to man who deeply yearns for a living relationship with the Christ of the gospels.

It is very urgent for those of us who work in science and technology to present education and direction in our fast changing world. We will have to ask: what contribution can we as Christians and christian churches make to the predicament of modern man? What does our restless society really need? As I see it, two basic requirements stand out.

Computers under Christ's Kingship

We personally need to know, as the Westminster Catechism points out, that the chief end of man is to know God and enjoy Him forever. This is no less true of scientists and technologists or anyone working in computers. Man is always tempted to deify his products. Especially the computer, which man has come to see as an electronic clone of himself, a mirror image, has been highly exalted. But computers too like all the works of man's hands, must be made subject to Christ's Lordship.

This implies a daily turning to the Word of God so that our life is indeed a living sacrifice, holy and pleasing to God.

And this means, in the second place, that we are to be increasingly busy with the formation of a life-style in which the biblical mandates can find fulfillment: "I am my brother's keeper," "Bear one another's burdens," "If one suffers, all suffer together," and many more such commandments. For the power of the Spirit can make us real persons. Life takes on meaning when you give yourself daily to your calling in Christ to bear witness to the truth. Indeed we are the called according to His purpose. And that means: "Take up your cross and follow me."

Dr. Jack Hielema is pastor of the Maranatha Chr. Ref. Church in Calgary, Alta.

Press Parade

Joyfully serving

Challenging, exciting, growing, sharing, learning, fellowship, enjoyment! These are just some of the words that come to mind in anticipation of the 1984 Coffee Break convention. Throughout the year Coffee Break leaders find joy in leading Bible study in Christian Reformed, Reformed, and other churches. Story Hour leaders teach the children of neighbours who participate in Bible study.

Plans are underway for the first international convention for Bible leaders, Story Hour teachers, and others involved in Coffee Break. "Joyfully Serving," from Psalm 100:2, is the theme of the convention which will be held July 10-12, 1984 at the Holiday Inn, Harvey, Illinois, just south of the Chicago City limits. Hourly bus service is available to and from O'Hare International Airport.

Convention speakers will be



Left, Marcia Mels, right, Brenda Venhuizen, convention chairpersons

Dr. David Howard, president of World Evangelism Fellowship; Win Couchman, author and Bible teacher; and Rev. John DeVries, president of Bibles for India.

Highlights of the three-day convention will be group singing, seminars, special music, and much christian fellowship. Also available at the Inn is an indoor swimming pool, tennis courts, and shops. Conventioneers will be able to tour Bethshan, The Back to

God Hour headquarters, and downtown Chicago.

Churches wishing to send their Coffee Break personnel to the convention may request registration information from: Christian Reformed Home Missions, 2850 Kalamazoo Ave., S.E., Grand Rapids, MI 49560 or Christian Reformed Home Missions, P.O. Box 5070, 760 Brant St., Burlington, ON L7R 9Z9.

Sermons, sermons, sermons!

What is a good sermon? And which sermon can be considered a flop? And who determines the value or worth of what we prepare for the flock week after week?

One minister was given a three-fold criticism of the sermon he delivered in a neighbouring church. The people all agreed that their guest-minister

1. should not have read the whole sermon!
2. should have done a better job reading it!
3. should have prepared a message worth reading!

No doubt, the man was not too keen on preaching in this congregation again.

There is also the story about a minister who apologized to his congregation for the bandage on his face. "I was thinking about my sermon while shaving," he explained, "and cut my face." Afterward, in the collection plate, he found a note: "Next time, why not think about your face and cut the

sermon."

Well, some sermons can be too long, while others are delivered poorly. More important, however, is the question of substance. Is God's message being proclaimed through our sermons? Are the scriptures unfolded by what we preach?

However we explain the relationship between God's Word and our sermons, let us not forget that "the sermon that leaves the people more aware of the preacher than of God is not a good sermon."

And what constitutes a good sermon? "The preacher who is convicted by his own sermon is preaching the Gospel." There is a lot more to be said about good preaching, and I am personally quite fascinated and aroused by what John Ruskin says when he calls preaching "thirty minutes in which to raise the dead."

Peter De Bruyne,
Bulletin,
2nd CRC,
Brampton, Ont.



"Isaac," an uncommon name to which very few lay claim. Only unpopular, or does God not laugh anymore?

Sy Nodd

A church-visitor is not a guest who happens to drop in; instead he tries to keep abreast of trouble from within.

Klaas Sis

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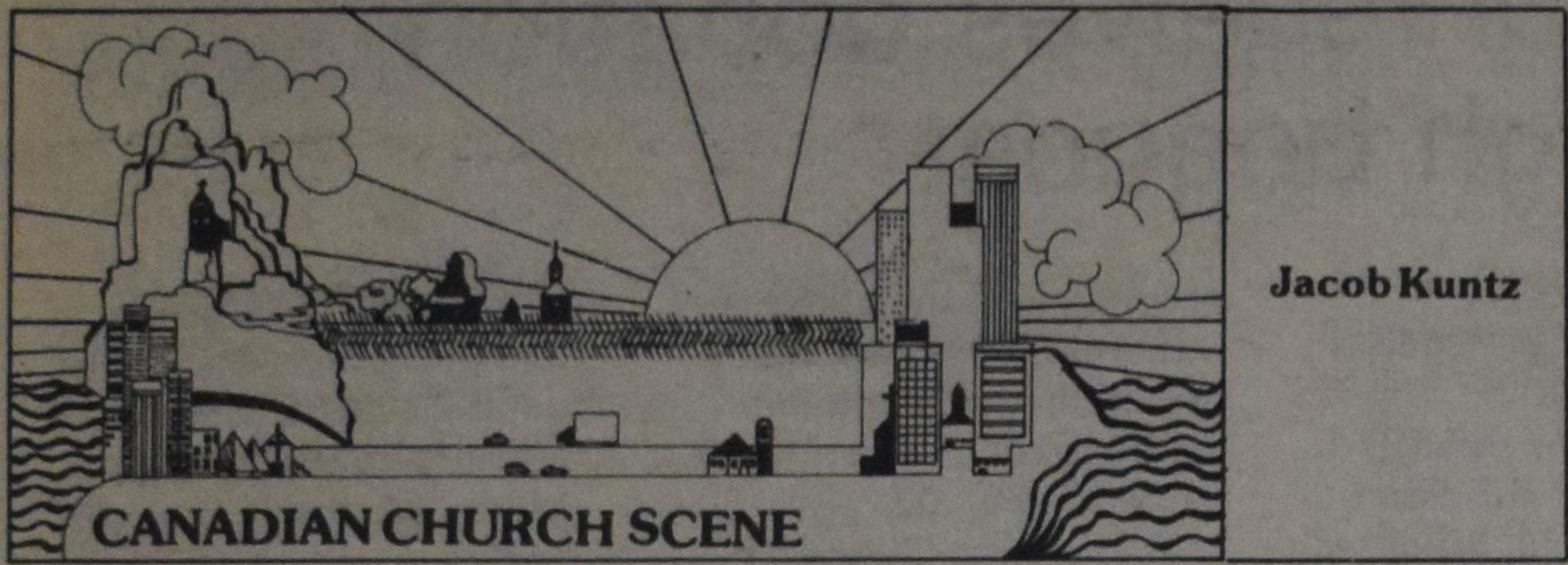
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Jacob Kuntz

Trudeau's peace initiative

Even though our prime minister gets a lot of criticism these days and many people would be happy if he would retire from public life soon, yet Pierre Trudeau receives also much praise for his initiative to improve East-West relations and for his crusade for peace.

The editor of the Mennonite Brethren Herald (Nov. 18, '83) has the following to say:

"Our Prime Minister, Pierre Trudeau, deserves our warmest support in his efforts at getting a dialogue going among the world powers who possess nuclear weapons."

"No Christian should take lightly the possibility of nuclear war. Seldom has our world stood as close to the brink as at this moment in history. It is right that we should pray that the efforts of our Prime Minister should be met with success. If a better spirit can be kindled between the nations and if a lessened dependence upon nuclear weapons would be the result, our world would be a better place. That won't mean that the problems of the human family will be solved. It might give us an additional time of grace, however, to proclaim the gospel of a Prince of Peace, who can give a heart of flesh in the place of a heart of stone and who can turn men to love and trust and away from fear, pride and war."

And under the heading: "Something Good Can Come out of Ottawa" the Catholic New Times (Nov. 27, '83) writes in an editorial:

"Almost 2000 years ago, the inhabitants of a small country outpost of empires wondered whether anything good could come out of Nazareth.

We who are living in the middle age of a middle power also wonder sometimes whether anything good can come out of Ottawa — that city of mandarins and mincing words."

"Now we Canadians are hearing a message of peace from a Prime Minister who is willing to travel to the capitals of the nations in search of global security. We are seeing a leader willing to risk the possibility of political failure by going the extra mile for peace. Trudeau has become an example of his own stated conviction that we must not accept the path to nuclear destruction as predetermined. Some Canadians are quite rightly skeptical about the motivation behind Trudeau's peace initiative.

"We are asking these critics to give the Prime Minister the benefit of the doubt — at least until his efforts have matured enough so that the wheat may be separated from the chaff of his motivations. However, mixed may be his motivations, his message brings a measure of common sense to these uncertain times."

"Because Trudeau has not been considered a prophetic personality, his message of peace is all too easily written off as political propaganda!

"It is not impossible that even a Prime Minister may have his prophetic moments."

"Prime Minister Trudeau has our full support for his peace initiative. Our faith in him has never been blind. However, our hope in his message of peace cannot be contained."

The R.C. Church and the Masonic Lodge

In several Reformed churches membership in the Masonic Lodge is incompatible with church membership. The Roman Catholic Church does not allow its members to be Free Masons either.

According to the Catholic Register of Dec. 10, 1983, the Vatican announced on November 26 that "Catholics who join the Masons commit "serious sin" and may not receive the Eucharist.

Said Cardinal Ratzinger: "The negative judgment of the Church remains unchanged in regard to Masonic associations, because their principles have always been considered irreconcilable with the doctrine of the Church and because membership in them remains prohibited. Members of the faithful who belong to Masonic associations cannot receive Holy Communion."

The Nov. 26 statement was issued "to alert Catholics worldwide to the fact that some Masonic groups include anti-Catholic activity and that if they join the Masons they could get caught up in that activity."

The place of the virgin Mary

That the Roman Catholic Church has not changed its basic doctrines and has not come much closer to the biblical views of the Reformation becomes clear from an editorial on the Virgin Mary in Canada's National Catholic Newspaper "The Catholic Register" of Dec. 10, 1983. It is entitled: "Marian Feast Day must be preserved." We give the following excerpts:

"The Church has just celebrated one of its most wonderful feasts, but unfortunately many Catholics did not realize it. The Feast of the Immaculate Conception on Dec. 8 recalls that Mary was conceived without original sin. The latter is not a popular idea in some Catholic circles today but it was not always so.

Our faith tells us that this doctrine about Mary was included in the body of truths originally entrusted to the Apostles and transmitted by them to the Church."

"On Dec. 8, 1854 Pope Pius IX finally

declared the Immaculate Conception of Mary a dogma "to be believed firmly and constantly by all the faithful."

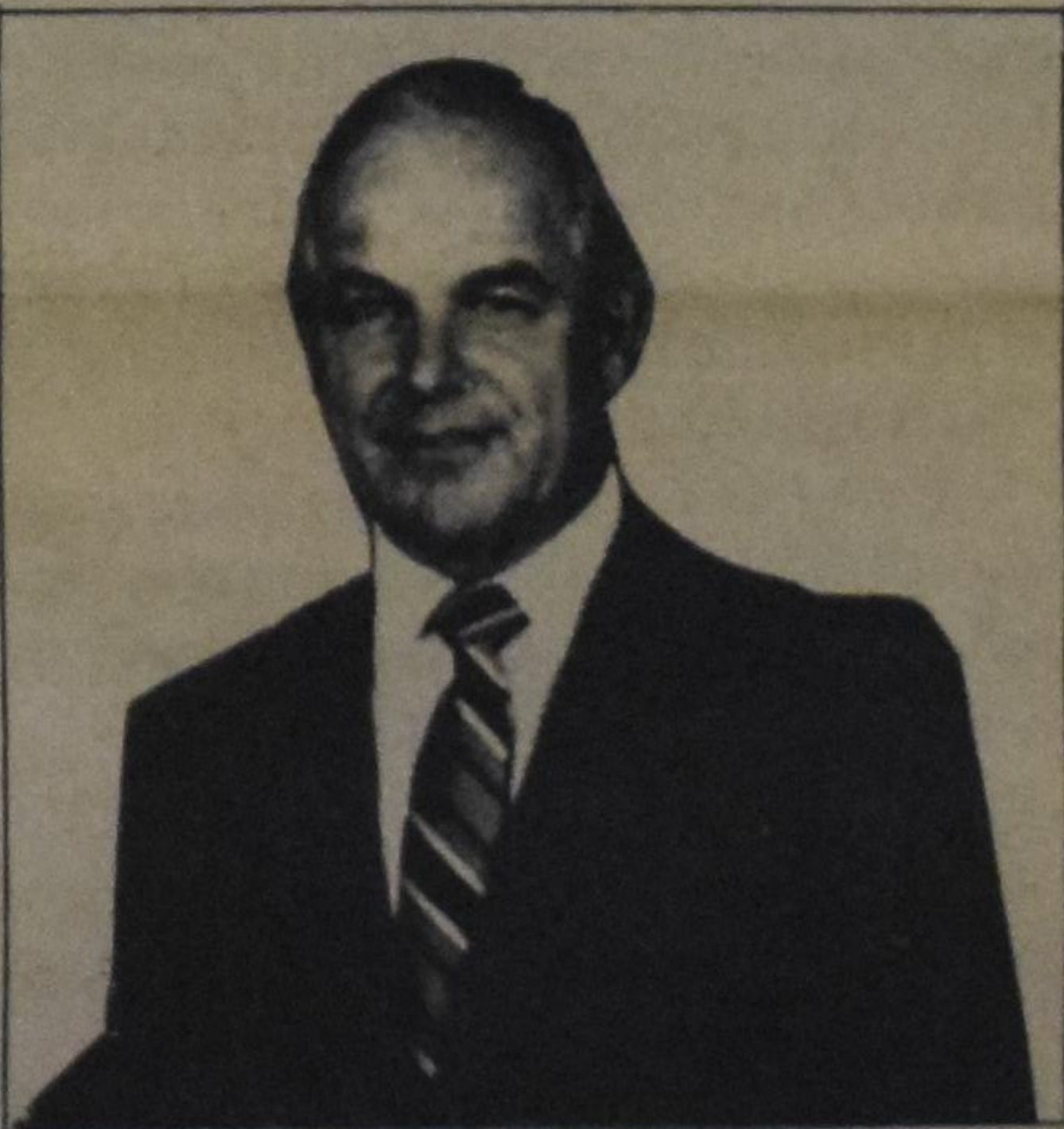
Only four years later, the miraculous happenings at Lourdes followed Our Lady's apparitions to Bernadette Soubirous, with Mary's words: "I am the Immaculate Conception."

The Immaculate Conception is still one of the great feasts of the Church. It recalls some vital points for modern Catholics: that Mary is unique among all people. That we must still believe in original sin from which Mary was exempt. That the unhappy fallen condition of the human race is much in need of Christ's redeeming grace. It also recalls the great sign of Mary's victory over the devil, and Christ's supremacy of the spiritual over the material and temporal.

Vatican II said that Mary was "fashioned by the Spirit into a kind of new substance, a new creature," and stressed her special role as Mother, model and helper. Under her protection, therefore, we have great reason to hope in our fearful nuclear age."

Advice for pastors

Please keep in mind: you have to **feed** your sheep every week; you can **shear** them only once a year; you can **skin** them only once in a lifetime.



Rev. Jacob Kuntz

Reformed church of N-W Germany: no to nuclear armament

Leer (RPS) — The Synod of the Evangelical-Reformed church in North-West Germany (128 congregations and 204,000 members) pronounced itself unconditionally against nuclear armament as a means to secure peace. "We say NO without any YES to all mass destruction weapons in the East and West and in the whole world," states a resolution by the Synod, meeting in Leer (East Friesland) from 26-29 October 1983. The resolution mentions the fact that the Synod had already welcomed in the Fall of 1982 the statement by the "Moderamen" of the "Reformierter Bund" on peace issues. It also expresses agreement of the WCC resolution on Peace and Justice (Vancouver 1983) and reminds that according to the declaration

of the World Alliance of Reformed Churches (Ottawa 1982), the attitude adopted to means of mass destruction implies testifying or denying the Gospel itself. The statement continues: "The congregations are invited to grow in the perception that the threat to humanity through injustice and nuclear destruction is urgently calling the community of the faithful to unambiguously declare their stance (states confessionis). We state at the same time that through such a declaration we do not want to split the churches. We are confident that unity is reached when we listen together to the word of God and obey Him."

Luther celebrated in Egypt

Cairo (RPS) — Reformation Day was celebrated for the first time in Egypt in October 1983. It honoured the 500 anniversary of the birth of Martin Luther.

The Protestant churches in Egypt held 4 celebrations, one in Cairo, the second in Alexandria, the third in Asuit and the fourth in Minia. The planning was done jointly by various Protestant churches. There was emphasis on the need for reformation today. The church is looking to the future, but needs to witness today. The Lutheran World Federation sent Prof. George Foller to give lectures on the relevance of Martin Luther in today's world. A choir from the Academy of Berlin sent 12 singers, in association with the Berliner Mission. The choir sang reformation songs of the 16th century and other music. The event served to strengthen ecumenical relationships between the churches.

Churches cooperate in Egypt

Cairo (RPS) — An Ecumenical Developing

Committee has been established in Egypt by the three main churches, Coptic Orthodox, Coptic Evangelical, and Coptic Catholic, to begin working together in areas of development in Egypt. This Committee will establish a Consultative Office which will be a resource for consultations with the three churches in their developmental activities. This is the first time that the three

churches work together in this area. The Committee has nine representatives, three from each church. The establishment of this Committee came as a result of the Conference on Development which was held by the three churches in Cairo. The three churches felt that they must take seriously their responsibility towards a total community in Egypt.

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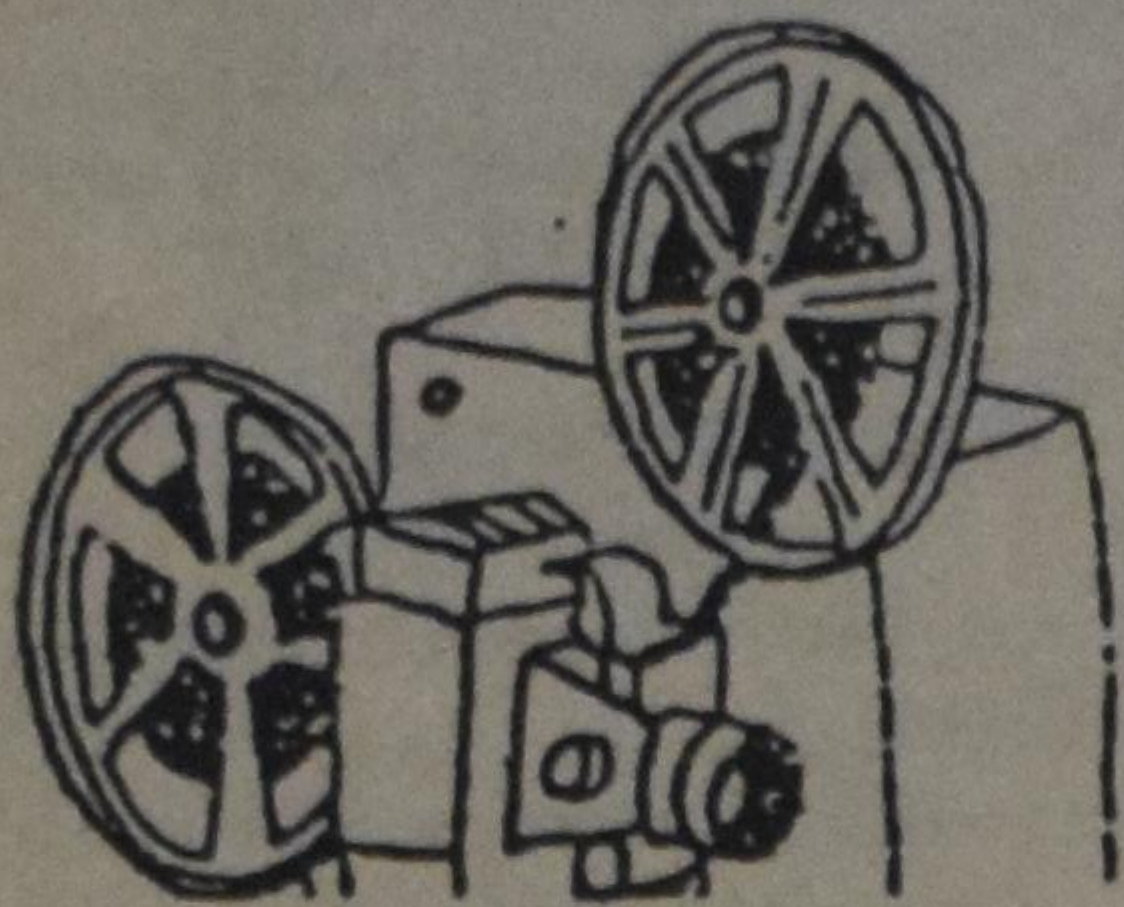
Chalkmarks

Film-making introduced in the English classroom

It may sound a bit strange to hear that students are making their own mini-movies in English 20, but this is exactly what is happening during the first six weeks of this school year. Although films were viewed and discussed in our English classes before, students for the first time are learning about films by actually "putting them together."

Most of us realize that for too long Christians have either watched television and movies in an undiscerning passive manner, or avoided these powerful media all together. Yet, one of the most influential forces in young people's lives (and in most of our lives as well) is *film* viewed either in a theatre or over television.

Unfortunately, with all of film's wonderful potential, today's film-makers continually present images of the world and life which are sometimes overtly, sometimes covertly opposed to a christian world-and-life view. Students need to learn about these false and sometimes partly-false images, but they also need something more.



In the teaching of film, the teacher must not only be aware of its powerful influence on our views and our lifestyles, but also of the joy of making and viewing films. For most high school students, film or the "movie" is one of the last remaining refuge camps for the unstructured, spontaneous experience. It is this fact that gives film study its potential "dangers" and its potential "rewards" for both the students and the teacher.

Movies are very dear to the adolescent and some of the rules of the "normal" classroom may require suspension from time to time (e.g., students leaving the school building to shoot their film).

from the *Edmonton Christian High School Bulletin*

School receives donation through bequest

Ellen Zwart

Donations through bequests are a relatively new phenomenon in the christian community. Several christian schools have recently benefitted from such giving.

Calvin Christian School in Chatham was given a substantial amount in the form of a loan to the school at a very reasonable rate of interest. The principal amount is to be donated to the school when both donors die.

Mr. Win Elzinga, corresponding secretary for the Chatham Christian School Board writes that "the bequest came to us on a

voluntary basis and was a simple matter of asking a lawyer to prepare the paper work for signing by both parties. The fee for this was \$25.00."

The Kingston Christian School was also the recipient of such a gift. The bequest to this school was made through Christian Stewardship Services. CSS is an organization that educates and advises people about charitable giving.

Says Harry Houtman, CSS Executive Director, "it is the intention of CSS to create the climate among our people that this type of thing, namely, giving to charities, is an

acceptable and even praise-worthy thing to do. Many older people still will not hear of it, wishing to leave *all* to their children, whether they need it or not."

School boards might do well to investigate this type of giving. Writes Mr. Elzinga; "... as our early Dutch-Canadian immigrants are now approaching retirement with some acquired blessings and dollars in the bank, it becomes prudent for them to make a sizeable donation to the (christian schools) organization of their choice."

Christian teachers meet in Jamaica

Two thousand feet up, in the mountains of Jamaica, even the hot August sun is tempted by cooling breezes. It's an ideal setting for the second annual convention of the National Conference of Christian Teachers. This conference was sponsored by the Teachers' Christian Fellowship (TCF) of Jamaica. Karen (London) and Lloyd (Strathroy) Burghart were present on behalf of the OCSTA and OACS to the convention. Besides ourselves, there were teachers from Trinidad and Antigua, as well as those from Jamaica.

The NCCT met from August 22 to 26 at Moorlands, a Christian conference centre near Mandeville. The conference was designed to explore the professional, personal and devotional problems affecting the Christian teacher in the West Indies.

Christian teachers there face a situation quite unlike ours in Canada. Christian schools organized by Christian parents are unknown in Jamaica. However, the government schools generally still recognize their Christian foundations and teachers are encouraged to give expression to their personal faith! This freedom is, however, gradually being curtailed.

Since the schools themselves are not Christian schools, religious education falls on the classroom teacher. The teachers gain support from

individual TCF groups that meet about once-a-week in the individual secondary schools. The teachers are supported by itinerant staff workers from the offices of the Students' Christian Fellowship and Scripture Union (SCFSU). This organization is part of Inter-Varsity Christian Fellowship and the International Fellowship of Evangelical Students. SCFSU's General Secretary, Las Newman, a Jamaican-Canadian, was educated in Ontario Bible College and at the University of Waterloo. His wife, Margaret (DeJong) is from Cobourg.

Christian schools, as we know them, are not a likely

prospect for Jamaicans. There, economic pressures are phenomenal. Poverty, high unemployment, chronic inflation and very unstable homes are rampant. Christian women outnumber Christian men by more than 3 to 1. Stable Christian homes where both parents are professing Christians are rare. Many Christian women remain unmarried. Christian men often remain single as well because of the emotional scars remaining from traumatic experiences of childhood. Truly, these third-world teachers are in need of our prayers.

The OACS Communicator, Nov. 1983.

We'd like to hear from you, too!

Many schools across Canada regularly send *Calvinist Contact* their bulletins and newsletters. We, in turn, glean them for items that might interest you. Please put us on your mailing list if we're not already there!

New high school society formed

The Board of the Trinity Christian High School Association of Brockville, Ontario reports that it is planning to open its Christian High School in September, 1984. Initially students will be accepted for Grades 9 and 10, while Grades 11 and 12 will be

added in 1985 and 1986, respectively.

Christian educators who are interested in the position of principal or teachers are invited to contact the chairman of the Education Committee: Mr. Gary Endhoven, Box 51, R.R. 1, Mallorytown, Ontario K0E 1R0.

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Issue

About this question of writing government exams ...

A reader from Wellington, Ont. responded to a news item in the Nov. 11 issue of C.C. The item was headed "BC christian schools urged not to write public exams." We have asked Mr. Harro Van Brummelen, Curriculum Coordinator for the BC Christian schools to answer the reader's letter.

Dear Sir:

Mr. Van Brummelen voices two arguments in support of the position of BC christian schools. I'll address the second one first, namely, that "if the government lays the track, the christian-school-train can only follow its direction."

Sticking with this symbolism, the track does not determine the make-up of the train that travels on it. For that matter, we Christians ride the same highways as the non-Christians; the very highway, constructed by this government. And we are grateful for them at that.

Actually it is poor symbolism. It's not so much that the government lays the track, as that it specifies the destination; the basic set of knowledge a student must possess in order to be awarded a diploma. There's much to be said for standardization.

It's the same principle the church herself uses to admit youth into full membership (at least, I had to know the Heidelberg Catechism). The government does *not* prevent the christian schools from adding to the basic minimum to go beyond the destination.

I suppose the reason for opposition is not so much a different set of knowledge — a basic curriculum — as it is to be free to add our own biblical perspective. This is not so much an issue in basic math and sciences such as chemistry and biology; but does become an issue in teaching psychology, history, philosophy, political science and the universe. It seems to me that the government of B.C. has left the christian schools free in this respect; unless, of course, I don't have the complete picture.

Perhaps the objection is based on having to teach our youth the world's perspective as well as the christian's — if I'm permitted to reach that observation from the statement that the christian schools have a different curriculum. Well, that brings us back to the question of a secular basic set of knowledge that the christian school can surpass.

If the different curriculum means that the christian school eliminates specific aspects, then the questions are which parts and for what reasons. If the christian school does not teach the non-christian perspective, it is doing the christian community

a dis-service. Is it not far better to teach **both** — the biblical perspective with Christ as sovereign and the non-believers perspective, with the reasons for the difference? Our children will meet up with the non-christian perspective sooner or later, and usually sooner than we parents think.

In summary, I do not understand the opposition to conform to educational standards, and this brings me to the first point, namely that "History has shown especially in The Netherlands, that writing government exams erodes the uniqueness of christian schools."

Rubbish. That is an unwarranted conclusion akin to the one that lung cancer is caused by breathing because all cancer patients breathe.

It seems to me that there are other more important factors, such as the type and quality of spiritual leadership provided in The Netherlands over the past twenty years — unless the change (deterioration) in the leadership is because of writing government exams at the end of high school.

What about the influence of seminary education? I really fail to see that the Government (the State) is to blame for spiritual degeneration.

Spiritual growth, or the lack of it, according to Scripture, is determined whether we "abide in Christ"; i.e. how much time we spend in the Word, in prayer, in worship — private or corporate.

In all likelihood there's a danger in having government education standards — it may be too low! Perhaps your fear is that the christian school standard's will deteriorate. That may be a well grounded reason but it is not resolved by refusing to face it. The larger question is: "What do you want to educate your children for?" to earn a living and stay within an isolationistic christian community or to subdue the earth as Christ's?

In short my friend, is your vision large enough?

T.D. Bakker,
Wellington, Ont.

Response to T.D. Bakker:
When an editor lifts a few quotes from a lengthy newsletter article, an incomplete picture is given. Editors have little choice:

they have space limitations. But therefore Mr. Bakker's concerns are understandable:

First, your readers should know that the B.C. Christian Schools requested the government to allow them to see alternative examinations in subjects where the government exams would be invalid because of philosophical and curricular

Further, those of our schools considering not participating would accept a lower amount of funding at the senior secondary level should the law be changed by the government. However, we are still trying to resolve the issue through consultations.

Thirdly, it is true that the erosion of christian education in The Netherlands has been caused by a complex network of

There is no space to expand on this, but Mr. Bakker and other readers might be interested in the investigation of the results of government examinations on Dutch christian schools that Calvin's Cornelius Jaarsma described in a 1951 series of articles in *The Calvin Forum*: "No amount or quality of Bible instruction, nor skillful interpretation of the subject matter fields according to revealed truth can compete with the weight of the examination emphasis ... What should be central in christian education hardly has a chance."

Fourthly, I agree with Mr. Bakker that the government may not be blamed for spiritual degeneration. Rather, it depends on how well we as a christian community respond to the demands of God's Word. And that is exactly why this issue is so important. How, will we exercise our responsibility with respect to the education of our children? The view of our provincial board is that the basic issue at stake is *not* whether or not students write these exams. Rather, it is *who is responsible for determining the philosophy, direction, and content of our Christian school program.*

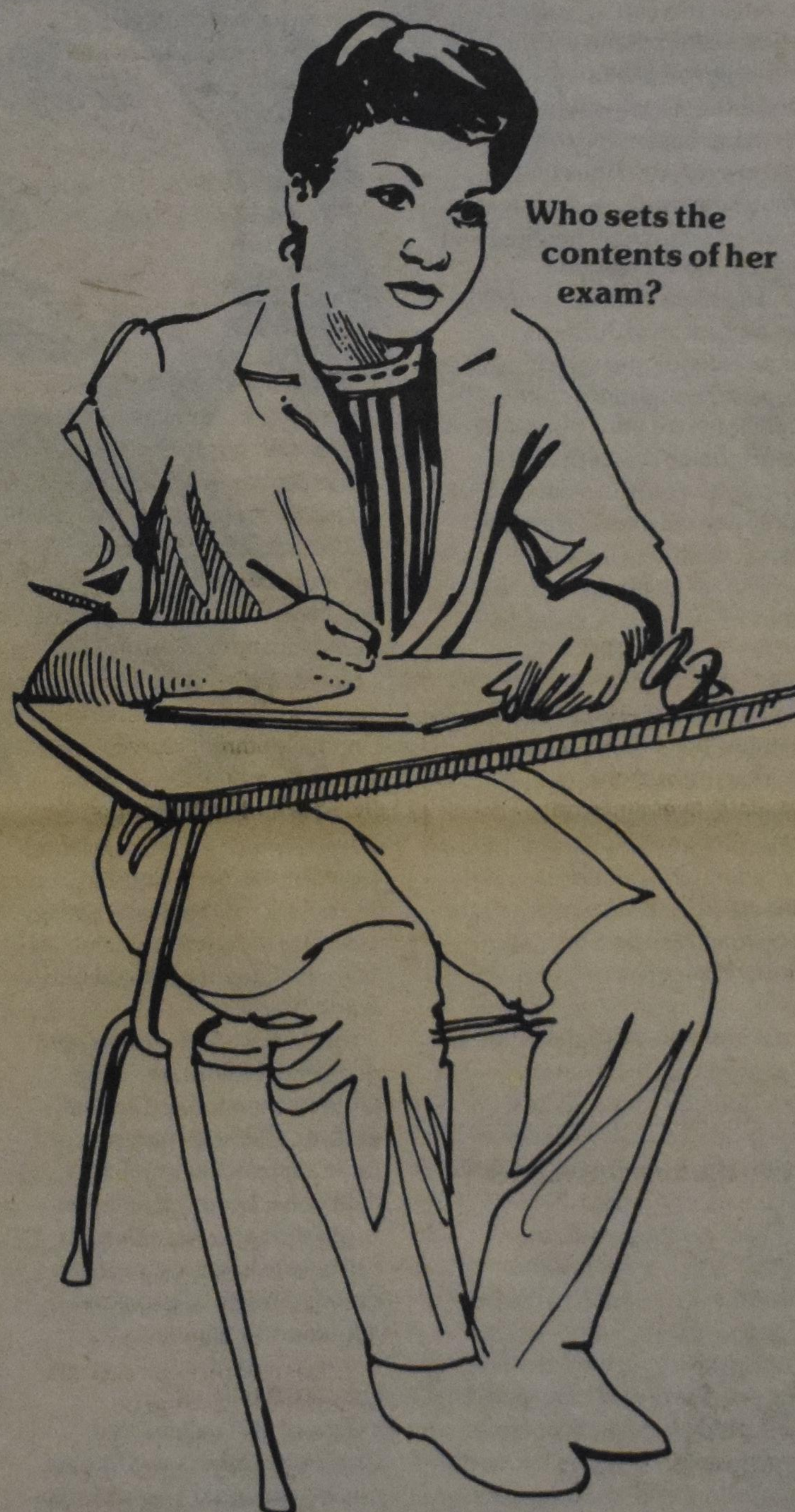
The Minister sent our schools detailed curriculum descriptions for the grade 12 courses. Therefore, by writing grade 12 exams we accept the government's right to determine how our children should be educated. We cannot accept that. The Bible in Deuteronomy 6 and Psalm 78 clearly puts such responsibility with parents and the Christian community.

The B.C. government has failed to understand that (1) **parents have the first responsibility for the education of their children;** (2) **it may monitor standards of christian schools but it may not impose a curriculum whose basic philosophy is not christian;** and (3) **writing these exams forces us to accept the philosophy of education of the public sector, at least at the grade 12 level.**

Fifthly, Paul spoke of being "transformed by the renewing of your mind" and of seeing "that no one takes you captive through hollow and deceptive philosophy which depends on human tradition and the basic principles of this world rather than on Christ." Here Mr. Bakker and I have a basic and honest disagreement.

He holds that that can be done by adding a christian perspective to "a secular basic set of knowledge." I believe that Paul's renewal will come about only if we start from Scripture. From it we need to develop a

— Continued on page 13 ...



Who sets the contents of her exam?

differences. These exams would have been constructed by committees of christian school teachers and sent to the government for approval before they were written. The government refused: it wants complete uniformity.

Secondly, the question is not one of civil disobedience at this point. The Minister of Education has himself admitted that under B.C.'s *School Support (Independent) Act* it is unlikely that he legally may require our schools to write these examinations. However, if some independent schools do not participate, he will change the Act.

What is disturbing is that a Minister of the Crown who has pledged to uphold the law knowingly tries to enforce regulations that go beyond it.

interrelated causes, not the least of which is the spiritual climate and leadership of the Reformed churches in The Netherlands. Nevertheless, the writing of government examinations was one of the contributing factors.

In 1917 Abraham Kuiper called for separate examinations: "The duality of school instruction imperatively and inexorably also requires dual examinations." Lankamp, the foremost curriculum developer in The Netherlands of the day, similarly said:

"Would that our schools sometime be free! Free of financial anxieties! Also that, but especially free from the compulsion of examinations ... only then can the christian school movement blossom from its roots and reveal itself fully."

Family

Son's dilemmas continued from last issue

Donald Sloat

Last week Dr. Sloat looked at the relationship between daughters and parents. In this article he discusses the role of parents in the sexual development of their sons.

One evening recently my wife and I had dinner with another couple from our church. During the course of the evening the conversation turned to the issue of adolescent girls' sexual activity, the subject of an article I had recently completed. The other couple has a pre-teen son and daughter, and as we discussed adolescent sexual behaviour, the husband commented, "I will tell my boy, 'good luck' and my daughter, 'be careful.'" Although his comment was spoken in jest, there is an element of truth in it that reflects many parents' ambivalent attitude toward their sons' sexual activities.

The double standard for sexual behaviour present in our society is primarily responsible for this ambivalence. If a son were to have sexual exploits, dad would say, at least to himself, "Well, that's my boy!" I have never heard of a son coming home from a date and being accused by his parents of "sleeping around" or being seduced by his girlfriend. When it comes to daughters, however, that is a different matter. One Christian mother was very concerned about her daughter's possible sexual activity, but when it became apparent that her son was sexually active, she defended him by saying, "Well, you can't really blame him. It's not his fault his girlfriend got an unsupervised apartment."

No double standards

As Christian parents we must become involved in our sons' dilemmas as well as in our daughters' dilemmas. Any ambivalence toward our sons' sexual activities or double standard must be left behind. We need to be informed about male sexuality, sensitive to the stresses of the adolescent, and equipped to assist our sons through this difficult period of life.

Male sexuality is distinctly different from female sexuality. For instance, males, by nature of their personality, usually approach relationships in search of power, whereas females usually approach relationships in an affective or emotional manner. Making sexual contact with girls can often be a power move for boys. Even the slang used to describe teenage boys' sexual activities has connotations of power seeking: "exploits," "scoring," "getting some," "jumping her bones."

It also is a commonly accepted truth that sex for the male in our culture is basically a physical experience whereas for females it is primarily emotional. Males' sexual interest is easily

stimulated by sight, and once sexual interest is aroused, males can readily pursue sexual contact with a female whether they know her well or not. Women, on the other hand, are sexually stimulated by emotional or romantic actions on the part of the male. A kind word, an unexpected flower, a meaningful conversation, and a light touch are important to women, who are most comfortable with sex within the context of a caring, safe relationship. Even within marriage, the wife will have trouble enjoying sexual contact with her husband if she fears the baby may cry, if the children may hear them, or if she feels hurt by something her husband said at the supper table.

The male's sex drive reaches its highest level during adolescence and then gradually tapers throughout adulthood. Since sex is a basic human drive, and all such drives push for expression and satisfaction, it is only natural that adolescent boys, whether Christian or not, will have strong sexual urges that will demand satisfaction.

Goal is getting

This strong sexual urge in adolescence, combined with the fact that sex is primarily a physical experience that can take place without the context of a meaningful relationship, sets the stage for adolescent boys to approach sex on a predatory basis that focuses primarily on personal satisfaction without regard for the sexual partner. In other words, the primary goal of the sexually active adolescent male has little to do with giving or loving, but primarily consists of taking or "getting."

Teenage boys become sexually active for several reasons. In addition to the fact that the male sex drive is at its strongest during adolescence, peer pressure and a desire to be accepted play significant roles.

Adolescent boys are known to brag about and to exaggerate their sexual accomplishments. If sex is important to the boy's

their masculinity. They see sex as a way of reassuring themselves. A teenager with this attitude takes girls out with one primary goal, to have sex; everything he does with them is geared toward this end. He will

Secondly, parents, and especially fathers, must develop positive relationships with their children as soon as they are born. Parents cannot wait until their sons are teenagers to become concerned about their

concern is when sons are young.

Express emotions

The third thing parents can do is teach their sons to be more comfortable with emotions, tenderness, and sensitivity. Males' lack of sensitivity to women's emotional needs is a common complaint of wives who come to see me for counseling, and I have come to the conclusion that most parents do not raise their sons to be good husbands. To many parents in our society discourage emotional expression in their sons, and in doing so they teach boys to ignore and to repress their emotions, which makes it difficult for them later to respond emotionally or to be sensitive to women. The adolescent boy who is sensitive to his own feelings will be less inclined to see girls as sexual objects and will not use them in a selfish manner.

Fathers set examples

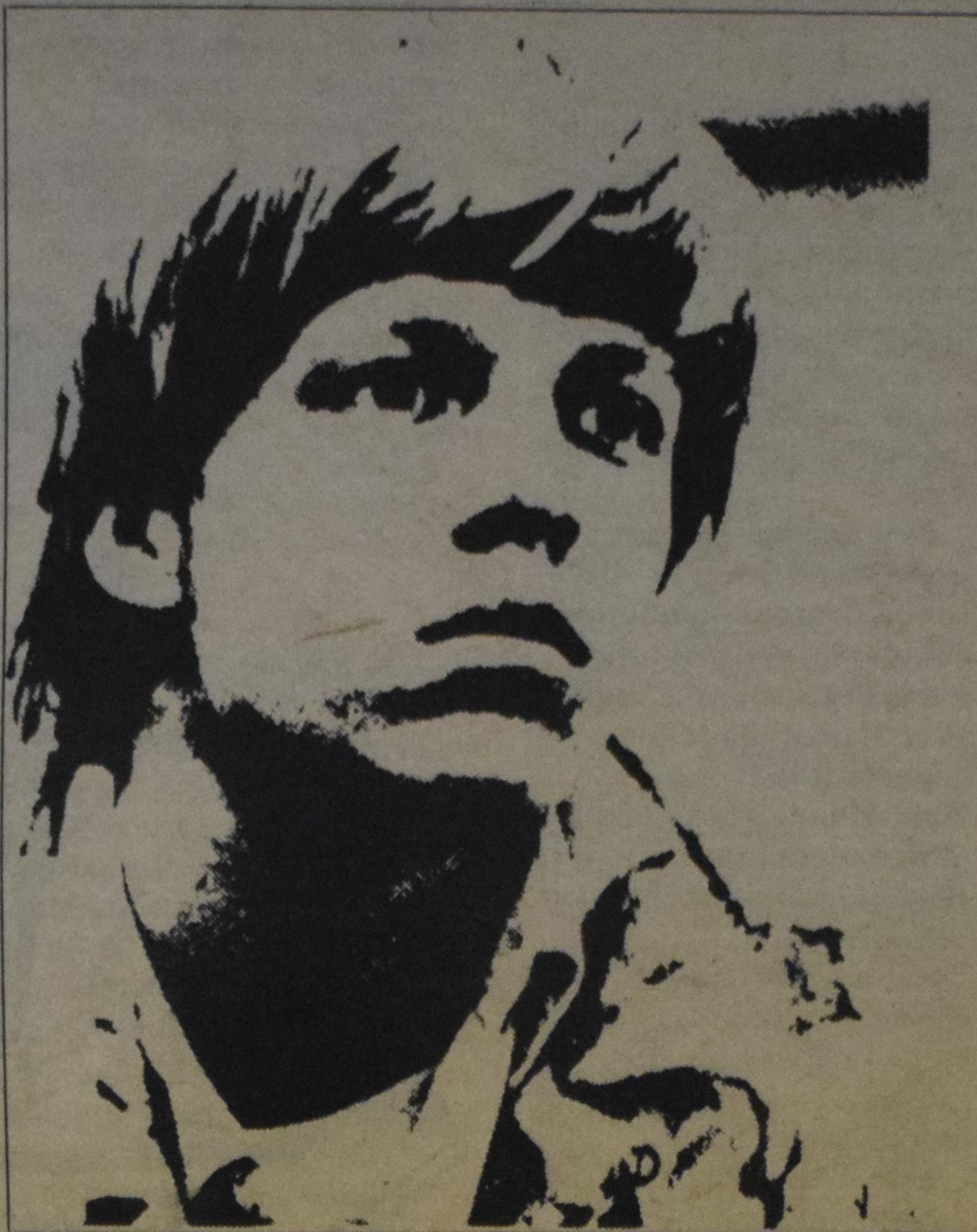
A fourth point is that fathers should examine their own lives and make sure that their lives are living examples of the scriptural command that husbands should love their wives as "Christ loved the church." Sons develop their own attitudes about women by watching their fathers relate to their mothers. One youngster I know justified his physical abuse toward his sister by saying, "Dad beats up on mom, so that's what boys should do to girls." The son who sees his father love his mother as "Christ loved the church," willing to put her first and meet her needs will have learned first hand how to relate to girls in a positive, unselfish manner. On the contrary, the son who sees his father treat his mother in an insensitive, demanding manner will learn to treat girls in the same way.

The Bible repeatedly commands husbands to love their wives as they love their own bodies, and I am beginning to believe that God has given this command because men by nature tend to relate to women in a selfish way. They need to work extra hard to overcome this selfish tendency in order to give rather than to take.

Mother's encouragement

A fifth point involves mothers. The emotional factors listed above are typically considered to be "feminine qualities." It is important for a mother to be comfortable in seeing these qualities in her son and not to feel that such qualities make him less of a man. In fact, it is a wise mother who encourages emotional sensitivity in her sons and allows them to cry when they are hurt, both physically and emotionally. The mother who develops a positive

Continued on page 13...



say and do the right things until he gets what he wants and then he will move on to new territory. He mistakenly believes that his sexual activity will wipe out his inner feelings of personal inadequacy.

Amid the psychological and physical pressures pushing teenage boys toward sexual activity, Christian parents can have a significant impact on their sons. Let me offer a few suggestions on steps parents can take to assist their sons during this sexually explosive time of adolescence.

Examine values

First of all, I believe that Christian mothers and fathers must thoroughly and honestly examine their own hearts and motives on this subject.

The foundation for adolescent and adult behaviour begins in early childhood, and boys as well as girls need positive, caring input from both parents.

particular social group, the fellow who has no feats to report will feel left out and will frequently be ridiculed by his friends. I have talked to fellows who have lied about sexual accomplishments in order to be accepted. Such peer pressure can be especially difficult for the teenage boy with low self-esteem who is shaky about his value as a person. He will feel compelled to perform in order to keep his friends, especially since sexual conquests are often indications of being a man.

Other fellows are unsure of

Obviously, such a person examination may be painful if conducted honestly because parents will need to examine their own adolescent sexual behavior, and this will be especially difficult if they were sexually active prior to marriage themselves. Parents need to recognize and admit their true feelings if they are going to be effective in helping their sons. Christian parents have a responsibility to examine honestly their own values and face the difficult questions concerning sexuality.

child, the child feels unimportant and rejected, which can lead to aggressive, self-defeating behavior.

The boy who learns to feel good about himself through a positive relationship with parents who talk with him, listen to him, and believe in him will face the adolescent stresses with increased confidence. He will be less likely to give into peer pressure to gain acceptance — whether it is sex, drugs, or any other adolescent behavior. The time for parental intervention, relationship building, and

Report

CPJ held RAMS for 20th

John Bird

TORONTO, Ont. — Members of Citizens for Public Justice confirmed in both word and deed at this year's Regional Annual Meetings (RAMs) that CPJ has made the right move in working to develop its grass-roots.

"Political life springs from the grass roots," said one member at the Bowmanville, Ontario RAM. He pointed out that politicians and the media need to know there is a solid, involving group of people behind the organization before they will really begin to listen to what CPJ has to say.

Good attendance

But members also voted for this action with their feet as more than 700 people — more than one-third of total membership — came out for the business and celebration that marked the 14 regional meetings held in B.C., Alberta and

Alberta, where the organizations grass-roots development is most advanced, again topped the list for membership participation. Nearly 400 people attended the five RAMs held there. Ontario also held five meetings, with more than 200 people in attendance, and about 100 turned out for the four meetings held in B.C.

The opportunity to celebrate CPJ's 20th anniversary as a political organization drew many members out to the meetings, too. In St. Catharines, Ontario, for instance, not much more than a dozen people took part in the business part of the meeting, while attendance at the supper and celebration that followed probably topped 75. Honours go to Calgary and Neerlandia, Alberta, where 130 and 120 people respectively showed up for the meetings.

Celebration

The celebrations generally included great food, hearty singing, gently humorous reminiscences, a sense of solidarity and fellowship, and prayer and reflection on CPJ's political task. There was a strong sense of being part of something worthwhile.

Paul Marshall, CPJ's part-time researcher who made the marathon trip out west to attend all nine RAMs in B.C. and Alberta, emphasized "the incredible sense of distance, both physical and more especially psychological," that many of the western members still feel from the national office in Toronto. Essentially, he said, in terms of their grass-roots development, "they want people; not so much position papers and magazines. They want staff out there to encourage them and to help them organize" something CPJ's western board and staff have been saying for years.

But the RAM's weren't all celebration and singing. Other important things happened: budgets were considered CPJ's work during the last year was examined; bylaw changes were discussed; local activities were emphasized in each of the provinces — elections were held throughout Alberta for the regional council, and in Ottawa



Discussions in Bowmanville

Ontario throughout November.

That's nearly double the attendance last year, when CPJ held its first-ever round of regional annual meetings, and probably a 600 per cent increase from the previous years when only one central Annual General Meeting was held in the Toronto area.

Idi Amin is gone, but suffering remains

(CRWRC) — Idi Amin's overthrow didn't end hard times for Ugandans. CRWRC East Africa Director Doug Seebeck explains, "North/south tribal rivalries erupted after President Milton Obote's re-election in 1981. Those who could fled to England or the capital, Kampala. To wipe out guerilla activity, the army gathered the remaining 90,000 civilians into 20 refugee camps.

"Conditions are appalling. Over 65% of the refugees are children under 12. Malnutrition and disease are rampant. Housing is makeshift, with many people sleeping in the open. In an average camp of 2000, two to five children die each day."

CRWRC has given \$5,000 to the Church of Uganda for salt, soap, and clothing in the camps. Four other agencies are supplying food, medicine, and blankets. Seebeck says, "As the only

christian voice in the camps, the Church of Uganda also provides spiritual counselling and leadership."

Most of the refugees hope to return to homes and farms in 6-12 months. Seebeck expects that CRWRC's temporary refugee aid will solidify ties with the government and the Church of Uganda, and further grants may evolve into longer term development and resettlement.



Food in St. Catharines

and in Lower Mainland, BC, local steering groups were actually formed; the CPJ's guidelines — three years in the writing — were dissected one last time before the vote.

Comments on guidelines

Although there were many queries about the specific wording of different sections of the guidelines; in general they were well received by the members. In fact, members voted to accept the Guidelines by a majority of 89%. Among the more general comments were the following: there is not enough focus on personal salvation; these guidelines suggest that representative democracy is the only type of government that is biblically supported; isn't there a conflict between the biblical call for justice and

being responsive to the desires of minority groups? Issues such as abortion, high technology and the environment were not dealt with clearly enough, said some.

Many people emphasized the need to view the guidelines as a kind of perpetual working document that should remain open to revision and refinement every three years. General feeling about the guidelines was perhaps best summed up by Ben Vandezande of St. Catharines, who said: "This is a good place to start; you have to start somewhere and this is a good discussion starter."

Perhaps that's also a good way of looking at the organization as a whole: CPJ has just celebrated 20 years of working for justice, but that's just a good beginning.

Luyendyk on weekday leave

Jeff Adams

CREMONA, Alta. (CP) — After spending 48 days in jail Roy Luyendyk has returned to his wife Jean and their 29 children at the couple's rural group home.

The couple were convicted in September of assaulting children at the home, 60 kilometres northwest of Calgary. The 52-year-old man was sentenced to nine months in jail while his wife, 53, was given a suspended sentence and probation.

During the trial youngsters who had stayed at the home testified they were hit with pieces of wood, scratched with sets of keys and beat repeatedly.

Last week Luyendyk was granted leave on week days under provisions of a temporary absence program. He must return to jail on weekends until mid-December.

Luyendyk said he has been busy since his return caring for the 19 children and nine others attending daily classes at the home's christian school.

While behind bars he spent part of his time writing 60 pages of a book he and his wife will co-author about the Cremona Valleyview Christian Children's Home, where they have housed more than 250 children in the last 20 years.

Although insisting he and his wife were unjustly convicted Luyendyk said he is not bitter.

"Life is too short for that," he said. However, Luyendyk admitted he will be "flexible but cautious" about which children he will welcome in the future.



Roy Luyendyk

"For years he would never give up on a child," he said. "Sometimes they would give up on us but we would never give up on a child because we thought they were worth it. I guess now that's what we would do different. We would just send them down the road. Isn't that sad?"

Of the children now at the home 18 are the Luyendyks' natural and adopted children. The couple is legal guardian of the other.

Asked if he will altar his method of punishment for children, Luyendyk responded: "We have to spank children when necessary. There won't be the amount of spanking now because we don't have the troubled children in the home."

A Canadian teacher encounters life in Sierra Leone

Janet G. Disselkoen

Jan Disselkoen, a teacher from North Edmonton Christian School, decided to spend some time in Sierra Leone as part of special teams sent out to help West African villagers in the name of Christ. She will be telling the readers of C.C. about her experiences while there, in a series of 7 articles.

This is the first instalment.

When the pilot announced that we were crossing the Strait of Gibraltar, I immediately looked out the window. There it was: the deep blue of the Mediterranean, the Iberian Peninsula jutting into the sea, and then, directly below us, the coastline of Morocco.

A shiver went down my spine. All the months of planning and preparing which had preceded this moment took on a new meaning. This was Africa. What opportunities, what new insights, what adventures and frustrations would this continent hold for me?

Our first stop was Casablanca, the capital of Morocco, situated on the edge of the desert. The landscape surrounding the airport was barren except for a row of obviously irrigated palm trees; the air was hot and dry.

After refueling, we took off again and for the next three hours flew over the vast brown expanse of the Sahara. Turbulence shook the aircraft when we headed into the cloud bank that marked the end of the desert and the beginning of equatorial Africa. Soon we were losing altitude, preparing for landing in Sierra Leone.

As we dropped below the clouds, the landscape met us with a rush — dense green jungle, scattered palm trees, a few huts huddled together, colourfully dressed people on a

dirt road, puddles everywhere — and we touched down. Within minutes the windows were so fogged from the humidity we could see nothing. What a contrast from the last landing in arid Casablanca, I thought. This was the first of many contrasts that would strike me about this land during my first week here.

So many impressions

I was relieved to see the familiar face of Dirk Booy waiting for me inside the airport. Customs and baggage claim went smoothly, and soon Dirk, Bob Bosch and I were in the CES* land rover en route to the ferry which would take us across the bay to Freetown. My head didn't know which way to turn during that first impressionable drive.

Everything was vaguely familiar from pictures, yet so strange: houses are really made of mud with thatched roofs, I thought, people do carry baskets and bundles on their heads walking with incredible grace; mothers do tie babies to their backs with colourful tied-dyed cloth. When we stopped vendors appeared at the car windows. I remember at one point looking directly into the glazed eye of a dead fish balanced on a platter atop a woman's head.

The ferry ride across the bay was timed perfectly with the brief tropical twilight. Across the silver water we could see crowded dugout boats and hear the chant of fishermen at their oars. Then I glanced toward the city and was startled by the familiar flame burning off sour gas. Refineries here? Dirk explained that it's cheaper to ship the crude oil and refine it here than to ship already refined products.

By the time we reached the dock it was dark. We wound our way slowly through narrow



streets. There were people everywhere on the road, and the honking of horns from the parade of cars off the ferry was incessant. Out of the side windows I could see a continuous row of dark huts, each one dimly lit by a single kerosene lamp and crowded with dark shapes. Nothing familiar or North American caught my eye until the Mobile service station on the corner where Bosches live. It wasn't until the next day that I could see by daylight some of the high rise office buildings and large homes that make Freetown the big city to those returning from a long stay up-country.

A few days in Freetown

During the next few days I stayed at the CES guest house just outside Freetown and did my shopping for up-country. Staying in a guest house with bars on the windows behind locked gates took getting used to. I soon learned that there is no need to fear here for your

person, but possessions are another matter. A loosely clasped watch, a purse lying on a car seat near an open window, an unlocked house or vehicle are all invitations for theft, and therefore the locks and bars that are such a part of life here, especially in Freetown. I was to be haunted by these possessions during the next few days.

The guest house with its luxuries of hot running water and electricity, so necessary for the rest and relaxation of CES staff in their short breaks from up-country, lies directly across the street from a hovel of mud walled African homes, each crowded with a dozen people. On my first full day in Freetown I was given a tour by James, a CES office worker, who also took me to Barclay's Bank to cash a check. Later I found out that I had just acquired more money to spend on groceries for three months (about \$600 U.S.) than James earns in a year and a half.

The next day Linda Bosch

and I drove to Freetown on an obvious shopping spree. Each time we parked, we were crowded by insistent vendors and beggars. One afternoon we relaxed in the waves at Lumley Beach. The beach is approached by the best road I had seen in Freetown which passes the tennis courts and golf course of the country club and leads to the large hotels and European restaurants on the cape. At the beach, for the first time, I noticed that white skin was in the majority.

It is easy to think before setting out for a third world country that it will be easier to make life style choices than it was at home, or even that the move itself is the ultimate choice. My first few days in Freetown convinced me that perhaps it will even be more difficult to make those choices here where my smallest purchase adds to that unbridgable gap between me and my neighbour.

* Christian Extension Services

Prince George ministerial association

Statement on disarmament

We concur with the widespread recognition that the results of nuclear research has placed within the hands of humankind the increased power for both good and evil.

We recognize that the development and stockpiling of very sophisticated and destructive weapons, and in particular, nuclear weapons, there arises the potential for much loss of life.

We recognize that the use of these weapons lies within the

control of both free and totalitarian nations, where the value of human life is not always guarded, and the power to govern, is not always exercised for the good of all nations.

We deplore the waste of the arms race and the horrors that we risk. We believe that the evils of war are rooted in the sinful nature of humankind; in our envy, greed, hatred, anger and desire for revenge. And we call on people everywhere to repent of such attitudes.

We call on nations to work toward disarmament while recognizing the difficulty of

controlling nuclear arms which may be in the possession of revolutionary nations and terrorists.

We recognize the Biblical view that peace must begin with a reconciled relationship to God through Jesus Christ, and that the world will never have lasting peace until it is established by Jesus Christ.

We therefore encourage the people of our Churches to call upon God in prayer for peace in our world, and we challenge people and governments everywhere to be peacemakers.

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Government exams

Continued from page 9.

biblical view of the learner and of knowledge, and set education aims. Working this out may well mean that we choose some different content even in a subject like mathematics. It may also mean, for example, that we teach our students a different view of the "underlying causes of World War I" than those the government expects on its grade 12 history examination.

Being rooted in Christ makes a difference in how we view society and our place in it. Our children must learn to contribute to culture as Christians. They must certainly deal with secular viewpoints, but only within a christian frame of reference. Our christian schools need elbow room to continue to develop a thorough and unique christian curriculum.

Sixthly, the question of proper standards is not at issue.

Our schools have always willingly participated in broadly-based achievement tests. They have done well in such exams, as they should, since we have a group of committed parents and teachers working together toward common goals. All our schools are also evaluated by the government once every three or four years. We do not object to the government's legitimate concern to maintain responsible standards.

Rather, we object to the government telling us in a great amount of detail the content of our courses. The government then interferes with the responsibility of our parents and supporting community.

Our provincial board has advised schools not to participate in these examinations. C.C. readers should be aware, however, that we have always held high the

responsibility of local parents. Through their school societies, they should make key decisions affecting the schooling of their children. Therefore, local boards have been encouraged to involve their society members in coming to a responsible local decision. The provincial board will respect any decision reached by our member schools, for we know much thought and discussion has gone into this thorny issue.

One good thing that has come out of all this is that parents, teachers, board members and politicians have all had to ask themselves some basic questions about christian education. I believe most have grown in understanding as a result of this process.

Harro Van Brummelen,
Surrey, BC

Son's dilemmas

Continued from page 10.

relationship with her son in the early years is in a good position to teach her growing son about women, i.e. their need for communication, emotional expression, tenderness, and even feelings about sex. In fact, the mother who is able to cultivate a caring, give and take relationship with her son will be doing him a tremendous favour because many married men relate to their wives in a fashion that parallels their relationships with their mothers.

Masturbation normal

And finally, parents should avoid making their sons feel guilty about masturbation. I have known fellows who grew up in very "spiritual" homes with parents who induced great guilt over masturbation, and this guilt caused tremendous emotional problems in later adult life. In his film series, "Focus on the Family," Dr. James Dobson said that he believes the church has lost young people over this very issue of guilt resulting from masturbation. In this same film series, he reported that both he and his father concluded after much prayer and Bible study that normal teenage masturbation is not a sin that is going to affect one's spiritual standing with God. In a book entitled *The Stork is Dead*, Charlie Shedd takes a similar stance and goes even further, calling masturbation "God's gift."

As Dr. Dobson points out, masturbation in teenagers, especially boys, is bound to happen, and it seems to me the church has ignored this subject to the detriment of all of its members. It undoubtedly is one of those subjects with which many have struggled in their own hearts, but no one has ever talked about it openly. Dr.

Dobson is the first person I have heard make a positive, public statement on the issue, and I commended him for it. I support his statement that adolescent boys should be told that masturbation is a normal (with exceptions noted) adolescent activity which does not destroy one's spiritual life. With sexual energy at its peak in adolescence, an appropriate outlet is necessary, and masturbation can help channel that sexual energy.

Direct discussions

Above all, parents need to have open, direct discussions with their teenage sons on these sexual issues. Of course, this presupposes that a positive, mutually respectful relationship has already been developed. For parents who are a bit shy in initiating such discussion, using a book such as the one mentioned above by Shedd could be an excellent start. In fact, it would be very helpful for the family to read a chapter together as part of family devotions and to use the book as a spring-board for discussion.

Adolescence, even at its best, can be a difficult process. Parents need to prepare their sons for it and support them through it. I believe that Dr. James Dobson's suggestion that one of the parents spend a special day with their pre-teen to discuss the struggles of adolescence is a good one. He has developed materials and suggestions that parents can use, and I encourage parents to follow his example and advice. Think how helpful and impressive it would have been if one of your own parents had spent a special day with you, talking about the stresses of adolescent peer pressure, and communicating a spirit of love

and support in doing so. Would that not have been a memorable day and a significant boost? Why not give this to our own sons and daughters?

God has created the world and all that is in it. Sex is too good of an experience to be spoiled or misused. We as parents owe it to our sons (and daughters) to teach them to view sex as a wholesome gift from God that can add immeasurably to their lives when practiced as he has intended.

Dr. Donald Sloat, a psychologist in private practice in Grand Rapids, Michigan is a member of the Fair Haven Reformed Church in Jenison, Michigan.

Reprinted, with permission, from *The Church Herald*, October 7, 1983.

Profile of Eastern Canada's Young People Part I

This is the first part of a monthly series which will look at the unique activities, struggles and joys of the Maritime Young People.

Cathy Kalverda

The young people of the maritimes recently had their annual rally. Approximately 60 young people attended, which is a good percentage of the league, since there are only about 100 members across the maritimes. This year Fredericton was the host and they rented a spot on the lake with lodge and cabins included. It is a beautiful spot, clear water, very secluded and with many little islands around close enough to row to.

Ed Vanderkloet from the CLAC was invited to be our guest speaker for the weekend. Even though our theme "Friendship" was outside his jurisdiction, he presented a good discussion and managed a few words about the CLAC as well! My husband and I were chaperons with two other couples and from our point of view, the rally was a success. There were no problems except for lack of sleep which is a part of rallies and we can honestly say they were a great "bunch." The highlights were movies by the aid of a VCR and a car rally. We scheduled talks, cabin devotions, discussions, singsongs, games and weiner roasts, all of which were accompanied by good weather.

For many of the young people this is an opportunity to get to know others from the same background. Each society in itself is small, the largest

having 20 members and the smallest four. There are seven societies in all, each of them at least two hours driving time away from the others and some five hours or more. Each has to function very much on its own. The only other time they get together as a league is for a winter retreat. This is usually held between Christmas and New Year. It is basically set up the same way as the fall rally, with speakers, discussions, activities and bible study. Each society has its turn organizing a rally and a turn usually comes up every four years.

As with every rally the activities and places they are held vary. One time I understand, they even camped in the middle of a farm yard in army tents, and there has been occasion when the young people were required to help cook meals or help with painting at the camping spot they were staying at.

Maritime young people are very much like any other young people across Canada. Like each league, the maritime one has its unique pros and cons. In a later article I would like to explain these in more detail in an attempt to give a better picture of what the maritime Christian Reformed young people are doing.

Cathy Kalverda and her family live in New Brunswick and are members of the Fredericton Christian Reformed Church.



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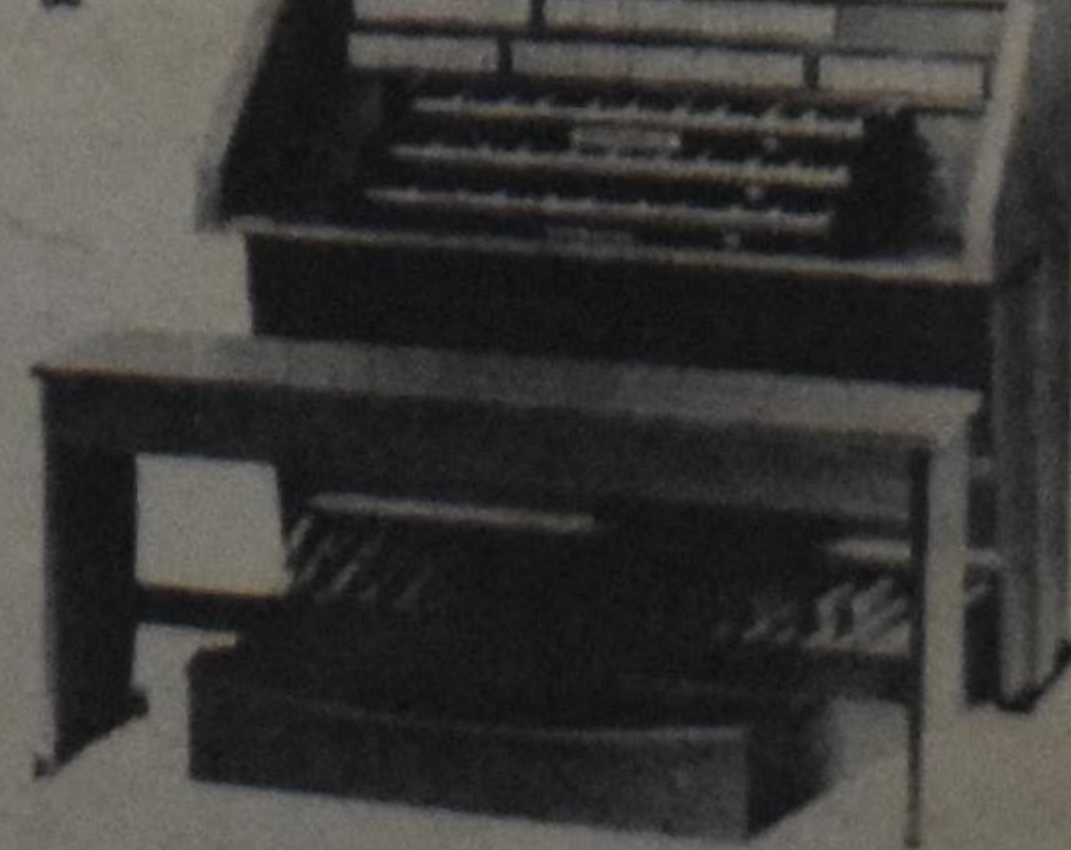
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Press Review



Carl D. Tuyt

House Leader Yvon Pinard developed a few ulcers when the Conservatives did a nice number on his organization. Waiting behind the red curtains, like foxes behind the poultry barn, they ran to their seats when a vote was taken on a clause in a tax bill. They defeated the clause 67-38, and caused the government no little embarrassment by insisting that the vote was really a motion of non-confidence. Some fancy footwork prevented the dissolution of parliament but there was enough egg on Liberal faces to fry an omelette for every resident of Ottawa.

Another cause for a mild panic was the fact that in spite of the descending rate of inflation the interest is on the way up again, while no improvement is noticeable in the number of unemployed. Add to that the fact that our dollar did a diving act to below 80 cents American, and you can see that the economy is not behaving as the government wants it to.

Pierre Elliot himself does not talk much about the economy. He understandably enough is somewhat preoccupied with external affairs. The five nuclear powers have, so he says, indicated support for his plan to come to a summit meeting. The endorsement of President Reagan was a bit like the endorsement of my teacher in the fifth grade. He did not want to fail me, otherwise he would have been stuck with me for another year. In that fashion Reagan endorsed Trudeau's peace offensive. Perhaps the prime-minister made the evening more profitable by dating a rich blond.

Pension reform was on the mind of a special committee which published its findings. It recommended that the Canada Pension Fund take notice for once of the invaluable services of women who creatively care for households and who raise children. Neither the Canada Pension Fund nor the Christian Reformed Minister's Pension Fund find these services worthy of much reward at the present time.

You may as well know that here in Ontario our true-blooded, pin-striped, and careful conservative government gleaned \$163 million from lotteries in 1982, while the profits from the sale of booze probably hit the top of the charts as well. Good christian men, rejoice!

Naughty Renee Levesque could not keep a secret and spilled the beans about his gossip with Italian president Sandro Pertini. The gossip was not what you call flattering for the government in Ottawa, and poor Renee, who is about as popular in Quebec as a bill collector on a charity bazaar, is now also in the doghouse with the Italian press.

Ecumenicity was much in evidence on the eve of our prime minister's visit to Washington. Church leaders urged Trudeau to convince Reagan of the wrong of his ways. Nary a word about the sweet peaceloving doves in Moscow.

While we are on the subject of Moscow it is generally accepted that Yuri Andropov is terminally ill because of failing kidneys. A talk with Trudeau is on the agenda, but our prime minister was asked to exercise patience.



Yasuhiro Nakasone, prime minister of Japan saw the roof cave in when in elections voters took his majority away. This old politician, however, was not so easily dismissed. He rounded up eight independents; promised them bridges and post offices in their districts, seats in the Senate or whatever Japanese patronage entails, and presto — he was back in the saddle with a home-made majority.

Every Indonesia veteran — I am of the third compagnie Princess Irene, 7 December divisie — must have read with satisfaction that they rounded up the last two ploppers in Sumatra. These guys hadn't heard yet that the war was over. They must have wondered about seeing so few Dutch patrols in the last few years.

Another rather stupid feat was accomplished by the IRA in England where this violent bunch of people apologized politely for having blown a department store to smithereens with the loss of five lives and 91 injuries. So sorry, it was not really authorized. The authorized bomb attack is still to come I guess.

Rest me to report that we committed 1983 into the hands of our merciful Father who will bless what is acceptable, and forgive what hindered the ongoing march of his kingdom. We start 1984 in faith, the faith that George Orwell had it all wrong. May the God of hope fill you with all joy and peace in believing, that by the power of the Holy Ghost you may abound in hope.

Lay and Saroeun's arrival

He leaps up from the inflexible plastic chair, steps lightly over packages and boxes and the legs of many Asians waiting, with controlled anxiety, in the high-ceilinged square holding area. Now he bounds eagerly across the immaculately shining floor

(Probably scattering a myriad of Thai dust particles, still caught among the fibres of his thinly worn clothes)

Lay is pleased and excited, but behaves demurely (as is becoming for a Cambodian woman)

Still, her dark eyes watch brightly and proudly as she listens to her husband's first halting words of greeting to me.

Saroeun pumps my hand with unaccustomed exuberance,

his eyes lighted with boyish happiness, repetitive in his excitement, looking painful dear and vulnerable with his open expectant face and tousled hair.

His face is sallow — eyes dark-ringed, yet lively with emotion.

No mention is made of the tiring journey, for they knew it would be a long ride to freedom and accepted that.

Lay, who has been following intently, now catches my eye,

blushes self-consciously, allowing a warm modest smile to break upon her face

Then she comes forward, hugs me tightly (perhaps a little surprised at her own temerity) and murmurs shyly against my shoulder.

Relief and happiness well up and threaten to burst inside her

after the hours of private fear and contemplation on the plane, thinking about the implications of this trip on their life.

Lay holds her little son forward, bundled in one of her sarongs;

he is warm in his sleeping, and his forehead is softly smooth and untroubled.

And Rachna, tightly clutching his father's shirt, looks earnestly up at me

with his cautious doe-brown eyes, wearing a faded flannel shirt which parts at his neck to frame the inevitable string necklace with its Thai coin and key pendants. He is hoisted to Saroeun's hip now, and we pick up their possessions: a plastic bag, one box, a basket, and a second box.

Saroeun, somewhat encumbered by his baggage and son, leads the way toward an immigration officer who sits (unmoved) at a metal desk; he leafs briskly through the documents, stamping them with machine-like precision.

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BIRTHS

ATTEMA: With joy and thanksgiving to God the Giver of life, Ed and Grace welcome with love the birth of a second child, a son, **DEREK PETER**, born November 27, 1983, weighing 8 lbs. 2 oz. A new baby brother for Melodie. 9th grandchild for Dick and Ann Attema and 2nd grandchild for Gerrit and Mina Pot, both in St. Ann's.
Home address: 186 Wellington St., N., Woodstock, ON N4S 6R6

BUESINK: Murray & Denise thank the Lord for the birth of another son, **NICHOLAS JOHN**, born November 17, 1983. A brother for Kimberly, Sara, and Steven. A grandson for Mrs. A.C. Buesink, Strathroy, Ont., and Mr. and Mrs. N. Wamsteeker, Lethbridge, Alta. 1229-13 Avenue North, Lethbridge, AB T1H 1S8

HAANSTRA: Jerry and Jane thank God for the precious gift of their third child, **JANINE JOYCE**, on December 1, 1983. A sister for Jennifer and Jason. She is the 4th grandchild for Mr. and Mrs. D. Buursma and 23rd for Mr. and Mrs. H. Haanstra.
R.R.#1, Vinemount, ON L0R 2G0

VELDSTRA: "But God's firm foundation stands bearing this seal: 'The Lord knows those who are his.'" (2 Timothy 2:19a). The Lord has heard our prayers and given to us the desire of our hearts. A healthy son whom we have named **BRANDON RALPH** has been entrusted to our care. He was born on December 10, 1983 weighing 8 lbs. 5½ oz. A welcome little brother for Daniel and Katrina. Nineteenth grandchild for Bert and Tiena Lubberts of Hannon, Ont., and ninth grandchild for John and Shirley Veldstra of Hamilton, Ont. Thankful parents Ralph and Ruth Veldstra (nee Lubberts).
681 Glovers Rd., Hannon, ON L0R 1P0



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BIRTHS

ROORDA: With joy and thankfulness to God, we, Ed and Ann, wish to announce the birth of our third daughter, **KAYLEEN SINY**. Born on November 21, 1983. A sister to Ellen and Nicole. Third grandchild for Mr. and Mrs. C. De Ruiter of Matsqui, B.C. and tenth grandchild for Mr. and Mrs. P. Roorda of Fenwick, Ont.
Regional Road 24, R.R.#4, Fenwick, ON L0S 1C0

VAN DYK: "Glory forever to God. May God find joy in what he created" (Psalm 104:30). Bill and Helen Van Dyk rejoice in the Lord with the birth of a healthy daughter, **DANIELLE KARIN-ANN**, on December 10, 1983, a baby sister for Paul Michael. Happy grandparents are Mr. and Mrs. D. Schat, Wallaceburg, and Mr. and Mrs. B. Van Dyk, St. Davids.
112 O'Neil St., Chatham, Ont.

MARRIAGES

ALGERA-HEINEN: The children of **ANN ALGERA** and **GERRIT HEINEN** are pleased to announce the marriage of their parents. The wedding will take place on January 7, 1984 at 4 p.m., D.V., in Maranatha Reformed Church, Wainfleet, Ont.
Future address: R.R.#1, Wellandport, Ont.

BAKKER-HUITSING: Mr. and Mrs. Heero and Christine Huitsing of Thunder Bay, Ont., and Mr. and Mrs. Walter and Eunice Bakker of Edmonton, Alta., are happy to let you know that their children **HARRY** and **SYLVIA** desire to begin their lives together in the Lord. The wedding will be held, D.V., February 4, 1984 at 2:30 in the afternoon in West End Chr. Ref. Church, Edmonton, Rev. G. Pols officiating.
Future address: 11810-50 St., Edmonton, Alta.

BURNSIDE-WIKKERINK: Thankful to the Lord and wishing them much happiness we, the parents, Mrs. Eileen Burnside and Mr. and Mrs. Gerry Wikkerink, joyfully announce the wedding of our children **JANET** and **HARVEY**. The ceremony took place on Saturday, October 22, 1983, 2:30 p.m. in the First Chr. Ref. Church of Duncan, BC.
Future address: 4580 Bench Rd., R.R.7, Duncan, BC V9L 4W4

DEN ENGELSMAN-DEKKEMA: Mr. and Mrs. L. Den Engelsman would like to announce the marriage of their daughter **ROSEMARIE KATHLEEN** to **LARRY BERT**, son of Mr. and Mrs. K. Dekkema, on Saturday, January 7, 1984, at 5 p.m. in the Willowdale Chr. Ref. Church, Rev. J. Westerhof officiating.
Future address: 12 Brightway Cres., Richmond Hill, ON L4C 4Z9

WIKKERINK-RIEDSTRA: Mr. and Mrs. Gerry Wikkerink invite you to share and celebrate before God the happy occasion of marriage uniting their daughter **MARLENE GERTRUDE** to **GARY JOHN**, son of Mr. and Mrs. Richard Riedstra. This celebration of love will take place on Saturday, January 14, 1984, at 2:30 p.m. in the First Chr. Ref. Church of Duncan, BC. Rev. D. Tigchelaar officiating. We ask your presence in thought and prayer if you are unable to attend.
Future address: #104 - 3235 Quadra Victoria, BC V8X 1G4

Share your family news with the readers of C.C.

ANNIVERSARIES

Guelph, Ont. Sarnia, Ont.
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On January 10, 1984, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parent's wedding.

JOHN and SUSAN HAVEMAN
(nee Hokke)

Their wedding text was 1 Peter 5:7 "Cast all your care upon him, for he careth for you." We thank God for the care he has shown to them throughout their marriage. We pray that he will continue to bless them for many years to come and keep our family in his grace.

Congratulations Dad and Mom, Opa and Oma!
Carla & Lee Zeytinoglu; Okan, Elishka, Shawn — Sarnia, Ont.
Ronald & Joyce Haveman; Jocelyn — Sarnia, Ont.

Elizabeth & Kasey VanderVeen — Sarnia, Ont.

John Haveman — Thunder Bay, Ont.

David Haveman — Thunder Bay, Ont.

Open house will be held, D.V., on Saturday, January 14, 1984, from 2-4 p.m., in their home. Best wishes only, please.
Home address: 1205 Webster Dr., Sarnia, ON N7S 2J6

OBITUARIES

On Tuesday, December 13, 1983, the Lord took home unto himself into eternal glory our dearly beloved husband, father, grandfather and great-grandfather,

ALBERT KUIPERS

at the age of 90. Dearly missed by all.
Beloved husband of Reina Kuipers (nee Kuiper)
Father of:

John & Nelly Kuipers — Port Perry, Ont.

Jerry & Diane Kuitert — Kingston, Ont.

Henk & Annie Kuipers — Aldergrove, BC

Jack Kuipers — at home

Geert & Ann Kuipers — Bloomfield, Ont.

28 grandchildren and 24 great-grandchildren.

Dear brother of Henry Kuipers of Carrying Place, Ont. A brother and sister in Holland, a brother in Australia.

"The Lord is with us, the God of Jacob is our refuge" (Ps. 46:7).

Funeral service was held Friday, December 16, 1983, in the Bethany Chr. Ref. Church of Bloomfield, Ont. Conducted by Rev. P. De Vries.
Home address: R.R.#1, Wellington, ON K0K 3L0

On December 9, 1983 the Lord called home to eternal glory,

MRS. KAREN MULDER

beloved wife of Gary Mulder.

Dear mother of Anne, Teresa, Janette, Trevor and Rhonda.

Beloved daughter of Mr. and Mrs. Marten Folkema of Beachville, Ont.

Dear sister and sister-in-law of:

Jane & Ed Rusticus

Gary & Rhea Folkema

Luke & Marg Folkema

Ruby & Elgin Hartzell

Suzy Folkema

Dear daughter-in-law of Mr. and Mrs. T. Mulder of Ingersoll, Ont.

Dear sister-in-law of:

Renny & Art Hettinga

Art & Susan Mulder

Nelda & Art de Jong

Tine & Bill de Haan

Bob & Bev Mulder

Albert & Nellie Mulder

Beloved aunt of 42 nieces and nephews, and dear friend of many. The service was held at the Chr. Ref. Church of Alliston, Ont., on Monday, December 2, 1983. Interment Alliston Union Cemetery.

OBITUARIES

The Golden Age Club wil langs deze weg hun hartelijk medeleven betonen aan de familie Douma met het overlijden van ons medelid en hun lieve vrouw, moeder en grootmoeder,

KLASKE DOUMA

op 5 December, 1983.
Na een langdurige ziekte heeft de Here zijn kind verlost, en juicht zij nu eeuwig voor zijn troon. Wij zullen haar missen maar weten dat zij het nu oneindig veel beter heeft. Dat is ons aller troost.

"The steps of a man are from the Lord and he establishes him in whose way he delights. Though he fall, he shall not be cast headlong, for the Lord is the stay of his hand."

On Friday, December 16, 1983, the Lord took unto himself into eternal glory in a tragic car accident our dearly loved husband, father, son and brother,

HEERKE (Huck) HEEREMA

at the age of 36 years.

Loving husband of wife Barbara (nee Fraser).

Loving father of daughter Sabrina.

Beloved son of Henry and Nel Heerema — Thunder Bay.

Dear brother of:

Jelte & Pam Heerema — Mississauga

Fred Heerema — St. Catharines

Peter & Millie Heerema — Thunder Bay

Martin & Helen Heerema — Thunder Bay

Donald & Cathy Heerema — Thunder Bay

The funeral service was held on Wednesday, December 21, 1983, at Trinity United Church in Thunder Bay, Ont. Rev. Ralph Fluit officiated. Interment in Riverside Cemetery, Thunder Bay. A memorial service was also held in Atikokan, Ont.

Correspondence address: Shirley Rd., R.R.12, Thunder Bay, ON P7B 5E3



NEW YEAR WISHES

BREUKELMAN: Albert and Aaltje wish all their relatives and friends a very prosperous 1984 and God's guidance through the New Year.
358 King St. W., Dundas, Ont.

DRAAISTRA: Mr. and Mrs. Thomas Draaistra wish all their relatives and friends a very blessed New Year with God's guidance throughout the year.
2 Rossmore Rd., Apt. 301, Grimsby, Ont.

JOLDERSMA: Johanna and Mark Joldersma from Mount Forest, Ont., wish all our family and friends a Happy New Year. May God bless you all.

VANDERKRUK: "May the grace of Christ our Saviour, and the Father's boundless love, with the holy Spirit's favour, rest upon us from above." This is my prayer for all my relatives and friends for the year to come.
Mrs. C. Vanderkruk, Sr., Waterdown, Ont.

VANDER WAL: We wish all our relatives and friends a very blessed New Year.
Stan & Evelyn VanderWal and boys, R.R.1, Varna, Ont.

WANTED

Wanted: Dutch immigrant would like to buy **The Bible commentaries** in Dutch language and an antique Dutch Bible (statenbijbel).
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TEACHERS

Bulkley Valley Christian High School, Smithers, BC needs a French teacher who can also teach some of the Math or Science courses for the 1984/85 school year. For information contact the principal, Mr. R. Moeliker, (604) 847-4238.

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TEACHERS

"Applications are now being received for the position of Teaching Principal at John Knox Christian School in Mississauga (Clarkson) Ont., beginning September 1984.

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Deadline for Applications is January 14, 1984. Interviews will take place the week of January 23-27, 1984."

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Christian lifestyle

A book of help and comfort

Beloved Unbeliever: Loving Your Husband into the Faith, Jo Berry, Zondervan, pb., 169 pp., \$4.95. Rev. John Koole, Trenton, Ont.

Much is said in our churches about **not** marrying outside the community of faith. Here is a book to help those who are "unequally yoked." *Beloved Unbeliever* is a practical word of encouragement and comfort to people who for one reason or another find themselves "one flesh" with a stranger to God's Kingdom and its goals. It is also

written to help us who are called by God not only to warn our young people against such marriages but also to minister to the lonely and sometimes guilt-ridden participants in such marriages.

Jo Berry divides her book into ten chapters, each ending with Bible studies for private study or a group workshop. She examines the ways one gets into a mixed marriage and the special problems a Christian faces in relating to her unbelieving spouse and his world on the one hand and the Lord and his church on the

other, asks when one should get out of such a union and what tactics may be used to bring the spouse to Christ, and along the way gives a good deal of solid Scriptural advice to married men and women in general.

Some of the language irritates, such as the peculiar use of words like *carnal* and *convicted*, and at times one stumbles at certain simplistic interpretations of Scripture, as the comment that if Sarai had not "talked Abram into committing adultery with her handmaid, Hagar" ... the present conflict in the Middle East "never would have happened." Nevertheless, so much good use of Scripture is made, especially from the wisdom books, and such wise use of case studies, that this reviewer ventures to suggest that most women will find this book helpful. It gives insight into the problems of godly living under special circumstances without allowing these circumstances to overwhelm us or destroy God's pattern for all marriages.

Jo Berry has given ladies' groups an excellent study book and much helpful and challenging material for women burdened by the spiritual gap between themselves and their husbands.

Personal growth

Help on a personal level

Destined for Glory, the meaning of suffering, Margaret Clarkson. William B. Eerdmans Publishing Co., Oxford University Press, Don Mills, Ont., \$4.95, 132 pp. Berta Hosmar, Whitby, Ont.

Margaret Clarkson is a poet, hymn-writer and author. In this book "Destined for Glory", she tries to explain the meaning of suffering. The author is no stranger to suffering herself, and in her foreword she tells the reader about her lifelong struggle with crippling arthritic pain, her loneliness and despair as a young child and teenager, when her parents' unhappy marriage finally broke up, and the many years she spent struggling to find any real meaning in life as she had to live it, being in constant pain. She says, "How well I know the "WHY" of human anguish!"

No one who has not suffered could write as Margaret Clarkson does, and in her book the author combines three

approaches to human suffering. First, she shares her own struggle with pain, then she points the reader to the comfort he can find in the Bible, and then she shares her own insights into their practical outworkings she herself has learned.

This is not a book to be read in one night. The scripture references are numerous and certain chapters could, in my opinion, do with a few less. In chapter 14, "The Enemy," for instance, I counted more than 40 scripture references and the chapter is only two pages long. This makes it a book that could be used as a study guide for societies, and it would also make an excellent gift for anybody who comes into contact with suffering, or is suffering himself. The author writes in a very compassionate way and on every page you can feel that she seeks to help other sufferers to find the reality of "glory through suffering," by which God longs to sustain them.

Church

No pat answers

What is Headship? Christian men and women in home, church and society. A Study and Discussion Guide, Joan D. Flikkema, Editor. Published by CW-CRC, Grand Rapids, MI, 40 pp., pb., W.S. Reid, Guelph, Ont.

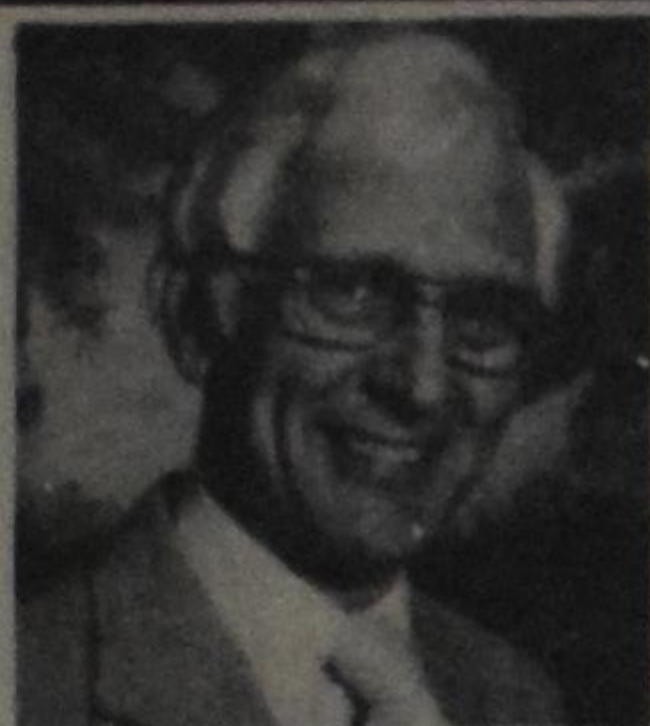
This short study guide published and distributed by the Committee for Women of the Christian Reformed Church (CW-CRC) has been prepared for the purpose of stimulating and helping discussion in the CRC concerning the whole question of the relation of men and women in Christian thinking, and particularly for the purpose of clarifying the question of headship in home, church and society. And in many ways it is very successful.

The introduction discusses the best methods of establishing discussion groups. Eight lessons are provided beginning with general principles such as exploring the individuals' personal views and the proper interpretation of Scripture. The Headship of Christ is then considered, followed by lessons relating to men and headship and then headship in home, church and society. The format is one of questions to be considered, with virtually no text except the Bible to provide material, although at the end there are four supplements giving various translations of various Bible texts dealing with the subject, modern interpretations of five key passages, quotations from various people who have written on the subject and further suggestions for reading.

The questions which are presented in the eight lessons are very much to the point, and as the editor in the introduction points out there are no pat answers and in some cases no final answers. There are always the questions of cultural differences and time differences. And it would seem to be a good idea for some of those on both sides of the conflict over the matter of headship to ponder the implications of the answers which they give to them. The quotation of a few texts out of the whole biblical context does not really seem to provide the answers.

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A HAPPY
NEW YEAR.



William R. Rang

Skylights

The laws of the kingdom come first

Matthew 6:33

Drs. Soetjpto Wirowidjojo is an Indonesian gentleman who is the educational advisor to reformed churches on the island of Java, Indonesia.

According to "Centraal Weekblad" he visited The Netherlands and gave his impressions of christian education in the "old country." As Indonesia's most prominent pedagogue, he could not hold back his astonishment. "How is it possible that in fifteen years so much has changed!" He added to it, "I got the impression sometimes that in The Netherlands people seek to come to the Kingdom of God from within man. However, I am convinced that it is possible only through the Holy Spirit and repentance."

"In my discussions in The Netherlands I quoted Matthew 6:33 frequently. 'Seek first the kingdom of God and his righteousness, and all these things shall be

yours as well.'" I had the impression that in The Netherlands especially "all these things" are important: material well-being, 'the rights of man', democracy, and that the laws of the Kingdom, in which God Himself is sovereign, are not so prominent anymore.

In The Netherlands parents and teachers are afraid to confront children with absolute demands. When very young, children are taught to have their own opinion. In Indonesia we still teach that the Word of God comes first and that liberation is found only in the fact that Christ delivered us from sin."

I am wondering what Drs. Wirowidjojo would have said about us. We feel comfortable when we compare ourselves with those of the 'old country', but what about Matthew 6:33? Are we Kingdom seekers, are we those who put the demands of the Lord first, or are also we more interested in 'the other things'?

The answer to that question may well prophesy what we will be like fifteen years from now.

"Thus says the Lord" should be our only slogan.

Reformed churches in Germany for peace

Nurnberg (RPS) — The Evangelical-Reformed Church in Bavaria, after a long discussion on the statement of the World Alliance on the responsibility of the Church for Peace, adopted a position in which they are favourable to the resolution which expresses a "NO" against the threat and the use of nuclear and conventional armament in East and West. The Synod believes that his No needs two complementary statements: it should not lead to a religious controversy within the church. The Synod understands the declaration of the "status confessionis," — which proved to be misleading in spite of several elucidations — as an urgent challenge to each individual Christian, to confess his responsibility for peace. The Synod goes on saying that it is not sufficient just to say "No." It demands from the political leaders a willingness to sustain credible and constructive discussions with the goal of making possible the gradual reduction of the armaments race.

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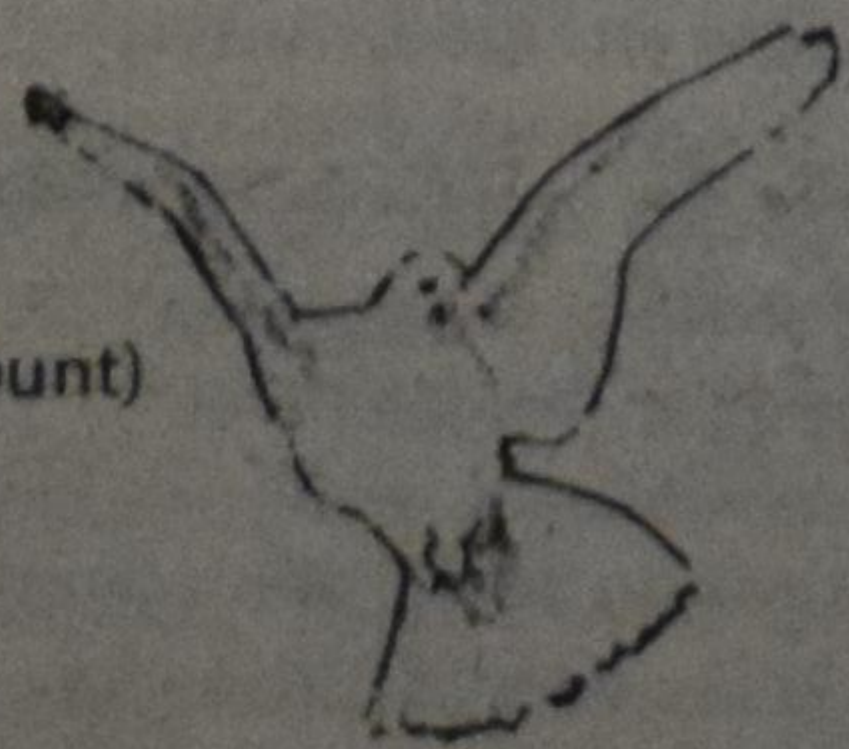
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Dutch

Binnenkort nergens in de wereld meer tabak?

Richard W. Cooper

(Canadian Scene) — Dokters en andere gezondheids experts uit 79 landen hebben op een in Winnipeg gehouden vergadering de hoop

uitgesproken dat er in het jaar 2000 nergens in de wereld meer tabak gerookt zal worden. De Britse dokter Sir George Godber zei bij de opening van deze vijfde World Conference

on Smoking and Health dat het van het grootste belang is om kinderen en oude mensen te beschermen tegen de invloed van tabaksrook. Hij zei dat de longen en harten van die twee groepen het meest te lijden hebben van tabaksrook.

De Noorse vertegenwoordiger zei dat de Noorse Medische Associatie twee jaar geleden zich ten doel heeft gesteld de wereld te bevrijden van tabak. Zijn rapport was kort en bondig. 'Tabak,' zo zei hij, 'is schadelijk voor de rokers zelf en voor mensen in hun omgeving, omdat zij de rook die zij uitblazen inademen. Voortdurend gebruik van tabak brengt schade toe aan hart, bloedvaten, longen en luchtpijpen. Het kan kanker veroorzaken aan longen, keel en blaas. Het kan zelfs schade toebrengen aan de onvoldragen

vrucht van een zwangere vrouw.'

Carl Horn uit Zweden was het volkomen eens met zijn Noorse collega. Hij zei dat de Zweden het probleem benaderen met goede voorlichting aan jongeren. Dat werd beaamd door Italiaanse dokters, die zeiden dat hun slagzin is 'Gezondheid voor iedereen in het jaar 2000'.

Dokters uit Tsjecho Slowakije, Joegoslavië en Rusland wezen op de rechten van niet-rokers, omdat in vrijwel alle landen meer niet-rokers dan rokers zijn. Men meende op de conferentie dat globaal genomen 65 % van de bevolking niet rookt.

Duitse en Oosterrijkse dokters stelden het gebruik van tabak onder verslavende mid-delen en zetten tabak op een lijn met marihuana en alcohol. De

Duitse dokter zei dat het enige verschil lag in de graad en snelheid waarmee het gebruik van deze artikelen de gebruiker beïnvloed.

Dokters uit India, Kenya en verschillende Zuidamerikaanse landen vertelden de vergadering over landbouwers die het verbouwen van graan hadden opgegeven en zich concentreerden op tabak omdat zij daar veel meer mee konden verdienen. Al deze landen hebben plannen om hierin verandering te brengen, maar het ontbreekt hen aan de financiën om deze plannen in daden om te zetten.

De volgende conferentie over dit onderwerp wordt in 1987 gehouden in Japan en men hoopt dat men ook dan al zal kunnen wijzen op een drastische vermindering in het gebruik van tabak.

Beste en zeer geachte meester,

Mijn 9-jarige zoon, uw vlijtige en gehoorzame leerling, Peter Hansen, kan vandaag niet op school komen, omdat hij zijn vader moet vervangen die, zoals u weet, concierge is op de fabriek van meneer Melsen.

In de laatste les hebt u als huiswerk onze Peter de volgende som meegegeven: 'Hoeveel tijd heeft een man nodig om twee en een half keer rond een veldje te gaan dat 4 km lang is en 3 km breed, waarbij verder gegeven is, dat die man precies ¾ km per uur kan doen.'

Nu meneer, en geachte meester, noch de arme Peter, noch zijn vader, die portier is bij meneer Melsen, noch ikzelf, die uw nederige dienaar ben, hebben de som kunnen oplossen.

Omdat wij aan onze enige zoon toch graag een goede opvoeding willen geven, hebben wij na lang beraad de volgende oplossing gevonden, waarvoor wij uw goedkeuring vragen.

Peter gaat vandaag zijn vader Olaf Hansen in zijn functie van concierge van de fabriek van meneer Melsen vervangen en zijn vader, Olaf Hansen, mijn echtgenoot, zal zich meteen vanmorgen naar het nabijgelegen veld begeven om allereerst op het veld de juiste lengte en breedte uit te zetten. En vervolgens — met het horloge in de hand — gekocht bij Erick Herschorn, de beste horlogemaker in de stad en met twee jaar garantie, zal hij zeer nauwkeurig ¾ km per uur tijdens dat rot veld rondgaan, totdat hij 2½ keer rond is geweest om aan onze lieve Peter mee te kunnen delen de benodigde tijd, die hij anders niet zou hebben geweten.

Omdat wij maar gewone arbeiders zijn en iedere minuut kostbaar is, beste en geachte meester, verzoek ik u zo goed te zijn niet weer dergelijke sommen aan onze enige zoon Peter te geven, maar alleen sommen die hij aan zijn werktafel kan oplossen en zonder dat het nodig zal zijn dat hij of zijn vader zo'n afstand aflegt.

Uw onderdanige dienseresse: LISA M.
(Uit: Juf, daar zit een weduwe in de boom!)

Institutionele problemen in een multiculturele maatschappij

(Canadian Scene) — De zg. Community Relations Co-ordinator van de Universiteit van Toronto heeft een interessant en waardevol boek geschreven over problemen waar men in een multiculturele maatschappij zoals we die in Canada vinden voor komt te staan. Het boek is getiteld *The Public Institution in a Multicultural Society*. Zij wijst er in haar boek op dat de universiteit haar in haar positie benoemde omdat de

universiteit zich vond in een mozaiek van mensen van over de hele wereld met verschillende ideeën en verschillende en vaak tegenstrijdige verlangens. En toen zij probeerde die verschillen te ontleden en er iets aan te doen, merkte zij al gauw dat andere instellingen zoals musea, ziekenhuizen, bibliotheken en scholen met dezelfde problemen zitten, vooral in Toronto, hetgeen is uitgegroeid tot een van de

meest cosmopolitische steden van de wereld. En zij gelooft, terecht, dat haar ervaringen anderen ten goede kunnen komen.

De publicatie van haar boek is mogelijk gemaakt door een toelage van Multiculturalism Canada. Het kan gratis verkregen worden bij het Community Relations Office, Simcoe Hall, University of Toronto, M5S 1A1. U wordt wel verzocht twee dollar in te sluiten.

Knelpunten by 'Samen op weg' (1)

(Centraal Weekblad) — *Het is heel opvallend hoeveel er de laatste tijd in de kerkbladen over Samen op Weg wordt geschreven. Wat me daarbij opviel was dat de hervormde schrijvers over het algemeen veel feller schrijven dan de gereformeerde. Om eerlijk te zijn, krijg ik de laatste tijd de indruk dat de hervormden vinden dat het tijd wordt bepaalde puntjes op bepaalde i's te zetten.*

Dr. W. Balke, een vertegenwoordiger van de Gereformeerde Bond, begint met te zeggen dat hij van harte voor Samen op Weg is. Hij erkent ook dat de hervormden veel te veel boter op hun hoofd hebben. Maar daarna gaat hij dan fors van leer tegen de gereformeerden. Hij schrijft over het 'triomfalisme' van de gereformeerden, over hun sterk bekoord worden door de magie van hun kerkbegrip, over het donatistische van hun kerkbegrip (het streven naar een 'pure' kerk), over het loslaten van de theocratie om dan via de achterdeur van de christelijk organisaties het lek weer te dichtenzovoort.

Dr. K. Blei schrijft over de theologische verschillen tussen hervormd en gereformeerd en

gaat daarbij al even vrolijk van leer tegen de gereformeerden. De hervormden moeten niets hebben van de gereformeerde visie op de kerk. Niet dat ze er zelf allemaal gelijk over denken, maar "wel vinden ze elkaar steeds weer in een principiële afkeer van dat 'kerk-zijn' dat door de gereformeerden werd (en wordt?) gepraktiseerd." De gereformeerden hebben ook veel te weinig historisch besef. Ze hebben een bewonderenswaardige daadkracht, maar hebben ze er ook oog voor dat het voor het rechte kerkzijn vooral op Gods werk aankomt?

Wijlen dr. H. Bartels (hij is op 6 september jl. overleden) schreef over het probleem van de kerkorde. Hoe komen gereformeerden en hervormen aan een gezamenlijke kerkorde? Zijn slotconclusie is: "Telkens blijkt dat de hervormde regels beter op de huidige situatie

passen dan de gereformeerde," en dus: "Laten we de hervormde kerkorde nemen en die (grondig!) aanpassen vanwege de binnenkomst van de gereformeerden. En ophouden met het spelletje van het angstvallige evenwicht. Want dat is een fictie."

Een goede zaak

Het lijkt me een goede zaak dat we wat opener gaan praten en hier en daar het achterste van onze tong laten zien. Het is inderdaad niet zo eenvoudig als velen wel denken. Dat krijg je eigenlijk pas door als je de zaak grondig bestudeert en eens probeert de dingen op een rijtje te zetten.

Zelf werd ik daar kort geleden toe 'gedwongen', toen een gemeente mij verzocht om eens over Samen op Weg te komen praten en daarbij de problemen die er liggen, duidelijk aan te wijzen. Al lezende en al nadenkende kwam ik tot de conclusie dat er minstens zeven belangrijke knelpunten zijn, die serieus onder ogen gezien moeten worden, als de toekomstige eenwording van beide kerken inderdaad wat zal voorstellen.

Als ik ze in dit (en volgende) artikelen op een rijtje zet, is het daarbij geenszins mijn bedoeling om me tegen Samen op Weg uit te spreken. Ik kom daar aan het eind van het verhaal nog op terug. Maar het lijkt me wel bijzonder nodig dat we reeel en nuchter zijn en geen stappen ondernemen waar we in feite helemaal nog niet aan toe zijn.

Twee verschillende kerktypen

Voor al van hervormde zijde wordt er de laatste tijd vaak op gewezen dat we in feite met twee verschillende kerktypen te maken hebben. Men verbindt dit meestal aan de namen van Kuyper en Hoedemaker.

Kuyper was de man van de belijdenis-kerk en daarmee van het strakke, vrij gesloten kerktype. Volgens veel hervormden deed hij met zijn nadruk op de belijdenis eigenlijk de keuze voor een kerk van gelijkgezinden en voor een 'vrijwilligers' kerk, met de belijdenis als accoord van kerkelijke gemeenschap.

Hoedemaker daarentegen was de man van het verbond.

Vanuit de verbondsgedachte deed hij de keuze voor de Christus-belijdende volkskerk, waartoe men niet behoort via vrijwillige toetreding, maar op grond van het verbond dat zich door de geslachten heen uitstrekt.

Deze twee verschillende kerktypen brengen ook allerlei praktische consequenties mee. De gereformeerden kennen eigenlijk maar twee soorten leden: doopleden en belijdende leden. De hervormden kennen daarnaast ook 'geboortelieden', dat wil zeggen mensen die uit hervormde ouders geboren zijn. Ook al zijn ze zelf helemaal niet gedoopt of leven ze helemaal niet mee, ze worden toch als leden van de Hervormde Kerk beschouwd en staan ook ingeschreven in het ledenregister van de kerk.

Verschillende doop praktijk

Een verdere consequentie is een verschillende dooppraktijk, wat de kinderen betreft. In de Gereformeerde Kerken mag een kind alleen gedoopt worden als minstens een van de ouders belijdend lid is. Een uitzondering is mogelijk als

bijvoorbeeld de grootouders de vragen beantwoorden en de christelijke opvoeding van het kind op zich willen nemen.

In de Hervormde Kerk mogen ook de kinderen van geboortelieden gedoopt worden, als de ouders daarom vragen en als na een gesprek met hen blijkt dat ze het serieus bedoelen.

We hebben hier duidelijk met belangrijke vragen te maken: Wat is de kerk eigenlijk? Wie behoren tot de kerk? Waar liggen de grenzen van de kerk? Wie in de kerk hebben recht op de doop?

Hervormden zeggen de laatste tijd in toenemende mate met nadruk: Wij willen dat de nieuwe kerk van de toekomst niet zo open is als de huidige Nederlandse Hervormde Kerk; wij willen dat ze ook een 'open' volkskerk is. Veel gereformeerden hebben hier aarzelingen. Ook zij geloven dat Gods verbond het fundament van de kerk is. Ook voor hen is het genade verbond de grondslag van de kinderdoop. Maar ze zitten wel met de vraag: Hoeveer kun je de lijn van het verbond doortrekken? Ging Hoedemaker niet te ver? Vind je bij hem en bij veel hervormden vandaag toch niet een soort 'romantisering' van het verbond?

Mijns inziens moeten we hier samen naar een weg zoeken die recht doet aan de huidige situatie. Ons volk als geheel raakt hoe langer hoe meer vervreemd van het evangelie. We kunnen en moeten niet doen alsof een hele hoop mensen (die er zelf totaal geen prijs op stellen!) toch nog bij de kerk horen. Wat we nodig hebben is een kerk die weet heeft van het evangelie en die dat evangelie aan het hele volk wil doorgeven. (Volgende week verder)

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Building on the rock

Rev. Van Andel

Degrees in the kingdom of heaven

Whoever then relaxes one of the least of these commandments, shall be called least in the kingdom of heaven, but he who does them shall be called great in the kingdom of heaven.

Matthew 5:19.

Are there degrees in the kingdom of heaven? Are there differences among the saved people who went to heaven and the saints that will dwell in the New Jerusalem? Is it not true that salvation will be the same for every child of God? What does it mean that some people shall be called least in the kingdom of heaven and others great?

It is true that salvation shall be the same for everyone who is saved by Christ, yet the Bible tells us that there will be a difference in glory.

Let us take an example. Think of two flowers, a lily and a dandelion. Both are standing in the bright sunshine. The light of the sun is the same for each of them. However, the lily has more beauty than the dandelion.

So it will be in the kingdom of heaven. All God's children will enjoy the full sunshine of God's grace. They will be saved without discrimination. But the one shall have a greater beauty than the other.

This difference in glory shall depend on their way of life here. Some Christians act as if God's norms are very flexible. Although they are true disciples of Christ, they minimize the strictness of the law.

According to Paul they build wood, hay and stubble on the foundation which is Jesus Christ (1 Cor. 3). They themselves will be saved, but their works will be burned up.

However, other Christians take God's norms seriously, they struggle for loving obedience. Paul says that they build gold, silver and precious stones on the foundation which is Christ. Their works will last. They will not only be saved, but receive a reward. They will be great in the kingdom of heaven.

We are not saved by good works, nevertheless, the way in which we live as Christians has eternal consequences.

Van Andel is a retired minister living in Burnaby, BC

Profile

One man's unusual story

Stronger than Steel: The Wayne Alderson Story, by R.C. Sproul, Harper & Row, 1980; 208 pp., \$10.95. Dave Sanders, Caldwell, Kansas.

R.C. Sproul, the well-known president and staff theologian of Pennsylvania's Ligonier Valley Study Centre, a Presbyterian, happily found an effective peg on which to hang his telling of the engrossing life story of one of America's most unusual management men, Wayne Alderson.

Alderson, a coal miner's son, rose to high management positions at Pittron, a major steel mill. In between these lows and highs was his World War II infantry experience as a "point man", one of the most short-lived assignments a man could have, and the peg on which Alderson himself hung his life's drive and interpretation. The "point man" scouted the enemy, found the routes of infiltration, and often did not come back. On that alone hangs a significant tale in Alderson's story.

His life began in Canonsburg, Pennsylvania, where Alderson was born the son of a fourth generation Polish coalmining family. Their souls were literally owned by the "company store," and there is much bitter experience lived in those early years with injury, eviction, death and grinding poverty. Alderson's mother was a remarkable woman. The military, muster, and a long courtship and marriage

followed. Five years at night school netted Alderson a degree in business administration and the rise up Pittron's ladder. Church membership came at the prodding of his Christian wife, Nancy, though attendance and interest was lackadaisical.

Pittron Steel was a foundry with a history of labour/management problems. Alderson's turning to Christ, in the meantime, prepared him for the testing to come, especially when management had all but given up hope for labour peace. Alderson, at a critical moment, took a great risk that combined his blue collar background and his management position. In all this he was "point man."

Eventually Alderson's success became known throughout the industry, was made into a film "The Miracle of Pittron", and gained the attention of Presidents Nixon, Ford, and Carter — and finally Alderson's firing. He is now an industry consultant, and founder of the "Value of the Person" movement in labour and management.

The occasionally earthy language probably foredoomed this book from being published by Baker of Zondervan, but is suitably appropriate. This is a good book telling what one Christian has done to buck the adversarial style of labour/management relations in the U.S.A.

Finally it should be noted that Wayne Alderson is a close personal friend of Shirley Carr,

an executive vice-president of the Canadian Labour Congress, and a vigorous proponent of the "Value of the Person" movement. In 1977 Alderson was invited by the Minister of Labour to Ottawa to present "Value of the Person" to members of Parliament, industrial and labour officials where he was involved in midnight discussions with Joe Clark, who shortly succeeded Pierre Trudeau, only to lose soon to him. Prime Minister Trudeau also warmly embraced the "Value of the Person" as a concept that "could not only bring labour and management together, but it could be precisely what we in Canada need to bring our divided nation together again."

This book was printed in 1980. It would be interesting if "Value of the Person" has gotten any further off the ground. I hadn't heard of it until I read the book. I doubt that many Americans or Canadians are aware of it now. It's a pity.

New Year's resolution

For the New Year I have decided not to fight with my sister; at least, if she doesn't start or make me angry or I don't feel like it anymore.

From a book on children's comments.

Boeken over Holland

Bentham, R.	Spectrum Atlas van de Nederlandse Landschappen. 272 pagina's, gebonden, groot formaat.	816.00
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